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IMPROVEMENT ERA.

VOL. VIII.

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HEAVEN VERSUS NIRVANA. *

BY PROFESSOR N. L. NELSON.

[The readers of the ERA ought to be made aware of the fact that the presentation of this paper before so critical and learned a body as that of the Professors and Fellows of Clark University, Massachusetts, is no mean triumph for the truths of "Mormonism." Clark University is devoted exclusively to post-college research, and the fifty odd men and women who listened to the reading of the paper all hold college degrees, either bachelor, master or doctor, and are more or less widely known for individual work before entering Clark. Half of them are gray-haired men, whose lives have been spent in science, religion and philosophy. As the reader will discover, the author took an attitude antagonistic to prevailing ideas; yet on the conclusion of his reading, he says there was no adverse criticism such as would lead him to make any material change. He states further: "After papers, there is ordinarily a free-for-all discussion, which often lasts two hours, and leaves sometimes no shred of a thesis behind, but in my case there was no vital objection, save that one man disagreed with the quotation I make from Spencer, declaring that he held the same notion as Dean Mansel, which to me was too ridiculous to need reply. Also that he could believe in a God *outside of space and time*, which I regard as equally absurd."

Dr. Hall said: "I think we all recognize the deep moral earnestness

* A paper read before Dr. G. Stanley Hall's Pedagogical Seminary, in Clark University, Jan. 31, 1905.

as well as the marked ability of this paper; if I have any criticism it is that the author has not read widely enough." Since then, we are informed, the author has been reading a dozen or more books suggested by Dr. Hall and other members present. "But," he adds, "the more I read the more convinced do I become of the attitude taken in this paper." A second paper to follow this will give reasons for believing in heaven.—EDITORS.]

I.

Leaving out of consideration a large group of merely vegetative beings—men and women too deeply engrossed with living to take one serious thought of life—mankind may be broadly divided into two classes: those who look forward ultimately to extinction, and those who hope for, or dread, an eternal individual existence.

In the first class are three well-marked varieties of belief. There is first the pessimist in science and philosophy, who finds nothing in life to warrant a belief in individual immortality. Even the end of that seeming immortality which is represented by the onward wave of general life, is for him removed only a little beyond his own end—say a million years or so. Shakespeare expresses well his idea of life:

Like the baseless fabric of this vision
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a wrack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep.

The second variety of belief is represented by the Buddhist, whose ultimate goal is Nirvana; a form of annihilation no less complete than that held by the pessimist above mentioned, but indefinitely removed in the future, and to be reached only after countless reincarnations, during which the soul gradually attains the power to negate the desire to live.

The third variety believes in the extinction of the individual, but not in the annihilation of his life-essence. This is the gospel of the man who looks upon human life as merely a fragment of divine life temporarily limited and externalized. Death will break

down the barrier between him and God—the rivulet will flow into the ocean.

Of those who hold to the opposite doctrine, that of individual immortality, the varieties of subsidiary beliefs are numerous enough; suffice it for my purpose to point out that they all agree respecting the persistence of the ego; in other words, the eternal permanency of the distinction between the *me* and the *not me*, as manifested in human experience.

From such a conception, it follows that post-mortem life must continue to be both objective and subjective, the same as here and now; and consequently that time, space and causation are to be regarded as ever-enduring entities. Eternal life and eternal bliss, when regarded in their relation to the individual soul, constitute the salient aspects of man's conception of heaven; whereby it becomes plain that the two goals of mankind are not to be spoken of interchangeably. On the contrary, they are direct opposites. Nirvana, or the state of human extinction, while it is the highest notion of exaltation to the oriental, becomes to the occidental the lowest aspect of hell; being, in scriptural terms, nothing else than the second death, or death of the spirit. Conversely, the heaven of the Christian, involving, as it does, eternal individualized existence, is looked upon as the direst of psychic calamities by the Buddhist.

As to the number of people holding these notions respectively, the overwhelming majority stand for the idea of individual extinction. The followers of Buddha alone are numbered at from three hundred and forty to four hundred and fifty-five millions, or nearly one-third of the human family, principally living in China and Japan. And when to these are added the millions of Brahmanism throughout the rest of the orient, as well as the millions of skeptics and agnostics in the occident, the ideal for which Christianity stands will seem almost provincial by comparison.

The purpose of this paper is to examine the rational sanction for each of these views,—to determine what ideas of God and the cosmos must logically go with each notion; also, granting that reason will never be able to justify either hope, to ask which ideal ought to survive, measured in terms of its effect on human progress.

We may begin with Buddha's conception, that of a universe ultimately "without form and void." Let us contemplate for a moment this terrible aspect; let us stand, as it were, in the midst of things glorious to us now, and see the objective world dissolve and pass away; see the sun, moon and stars go out one after another, like the phantoms of a dream; then listen till we hear the last throb of nature's pulse, and afterward the faint and fainter echo till all is still. Darkness and silence reign through the boundless deep—darkness, silence and vacuity!

Save for us, in whom this image of nothingness is reflected; for while we survive, darkness is something, and even silence; and because of us there is time yet, and also space. Who, then, are we, that we should withstand the universal pralaya? Infinitesimal specks in the pulseless void; which, however, because we continue to exist, still serve to keep time and space intact, a faint skeleton, as it were, of the universe.

Let us contemplate, then, the dissolution of ourselves also. At once the all-in-all collapses. Space is no more. There is neither *up* nor *down*, nor *right* nor *left*, nor *out* nor *in*. What was infinitely extended is now infinitely contracted—a point without a centre. Time also is gone. There is neither *was* nor *is* nor shall be. Even darkness and silence have passed away, for there is no being left to hold such notions; and if there were there would be no place for him to exist, nor time to think. Nirvana has succeeded being.

This last feat of the imagination is, however, evidently impossible; we cannot, in thought even, resolve the universe, including ourselves, to the state of Nirvana and yet remain to contemplate the result; that is to say, it is not possible for a thing to be and not be, at the same time. As long, therefore, as capacity to conceive, in other words, as long as a me shall remain in the universe, so long will there be time, space, and causation, the permanent elements of the not-me.

Buddha's conception of the universe as reduced to nothingness is consequently impossible; and this fact is so glaringly self-evident, that we must believe his Nirvana stood for an infinitely extended void, rather than the absence even of extension. But even this, as we shall see, is equally untenable; for a void must

forever remain a void. Nothing cannot give birth to something. To assert such a thing is to violate a primary law of thought; *viz.*, that which is not, cannot also be. Now, however much Buddha might maintain the unsubstantiality of the natural world, he could not doubt the reality of his own soul: an entity which, by his own system of thought, had reappeared for incarnation on the world plane a countless number of times. Here was something which, he must have assumed, came out of nothing, and which, as he taught, was destined to go back to nothing—a double contradiction of the laws of thought, though the latter, that of something becoming nothing, is not so immediately palpable as that of nothing becoming something.

Individual extinction in the sense of entering Nirvana—that is to say, the extinction of something by resolving it to nothing—is not, therefore, a rational explanation of the trend of life; and it would be interesting to know whether among the millions of Buddha's followers in China and Japan, any considerable number really hold to this ultra-negative interpretation.

There have always been two schools of interpreters of Buddha's invention. By one school the infinite void of Nirvana has been held to be the negative of all existence; by the other, as only the negative of actual or earthly existence—whence it becomes, in the terms of the idealistic philosophy, the real existence, as opposed to the phenomenal. The latter is the view held by the six sects of Hinduism into which Buddha's religion is divided in India today; and the same idea is being propagated throughout the western world by Theosophists, who claim to be the true modern disciples of the Hindoo seer.

While extinction of man's individuality by annihilation can never be made to appeal to reason, his extinction by absorption into the Infinite, regarded as the only real existence, presents no greater immediate difficulty than that of a rain-drop obliterating itself by falling back into the ocean, its original source of being; and were man's relationship to God as simple and homogeneous as that of the raindrop to the ocean, the ultimate difficulty of accepting such an explanation would be even less. By such a view one may indeed understand how the life-essence may live on forever. But the life-essence is not the ego, and the being so immortalized

could never be made aware of the fact, since the "I am" of the new unity would not be his any more than it would be that of any other individual among the billion-billions of infinitesimal contributions which once were men.

To a being who desires immortality above all things else in the universe, what satisfaction could there be in eternal life on this basis? What practical difference between that and the annihilation taught by Buddha? If man could believe that his extinction were necessary to the immortality of God, or even contributed to it in the least degree, then there is that in his heart which would find rest in contemplating the sacrifice. But an infinite being cannot be thought of as needing finite enlargement; as, for instance, we *might* suppose the ocean in need of calling back all its wandering dew-drops in order to maintain itself. God is immortal, without need of me; to take from me, therefore, that which can at best be but indifferent to him, is to plunge me into a hell, than which I can conceive none more exquisite in its torture.

Only to think that I shall be no more! which means that I shall see and hear no more, that I shall know, feel, and will no more—what possible satisfaction to contemplate by comparison that God will so continue to know, feel and will forever, and that swallowed up in him, will be that spark of life which enabled me once upon a time to do these same things! Can I possibly be grateful that so much of me—which after all is not me!—shall have immortality? The bare thought of it is like dying slowly for want of air to breathe.

So far from contemplating such an end with love and gratitude to the Father of your life, the uttermost depths of your soul must be aroused to opposition. If you must perforce believe in the inevitability of such a fate, then life becomes tolerable only on the basis of fighting the dreaded issue to the very verge of extinction. After that, what matters anything, since you will no more be here to know or feel the eternal throb of things, nor even to remember that you once were?

But can you ever come to believe that such an issue is inevitable? Is there not something in you which says that no power can so absorb you as to obliterate you? Would you not be there, a voice deep beneath the wreckage, after all the forces of the uni-

verse had done their utmost to quell forever that essential thing which is you? And does not your reason reinforce this cosmic cry of your heart? For can that which is real, that which actually is, ever be made not to be? And what is real in the universe, if you should think your ego unreal? Is it not the only thing which you do not need to cognize in terms of phenomena?

That three-fourths of the human race should long for that to happen, which to me is excruciating only to think of, is credible only on the supposition that they gloss over its real significance by some imagined felicity which I have never hit upon. Nor am I willing to believe that my view of the matter is pathological. I prefer to regard the notion of human extinction as a disease of philosophy—an inevitable outcome from wrong premises,—and, therefore, one which, because of its very subtlety, is confined to the esoteric few; rather than to believe it the wholesome expression of the millions who accept the exoteric doctrines of such philosophy. Be this as it may, to realize how wide-spread is the negative view of life, it may be well to trace the thought involving it, from Buddha down the ages to our own day.

Buddha died B. C. 472, after half a century of active proselytizing. That his doctrines early found their way to Greece is evinced among other things by the fact that Plato taught the transmigration of souls; even going to the extent of fixing 10,000 years as the interval of reincarnations before the spirit's final return to God. Weber mentions the fact that Hegel found evidence that Plato believed in the pre-existence and immortality only of the World-soul. If this is correct, it points out the fact that the return of the soul to God means nothing else than its extinction by absorption. "But," cautions Weber, "while it is undoubtedly true that Catholic mysticism borrows extensively from Platonic theology, and equally certain that Plato's dialectics contain the rudiments of the Hegelian system, still we have no right to make him a Christian or a modern philosopher."

But setting aside the question as to whether there is an historical connection between Buddha and Plato, it is nevertheless evident that the conception of God as the world-soul, is not necessarily either Christian or modern. It is merely Nirvana positively considered,—Buddha's infinite void filled in with spirit.

As such it is held everywhere in India today, and perhaps for the most part throughout the rest of the orient. It was engrafted upon Christian thought through the Greek dialecticians of the third and fourth century.

"The Latin Fathers," says Weber, "Tertullian, Arnobius, and Lactantius, rejected philosophy as a heathen product, contact with which must be avoided. The Greek and Egyptian fathers, however, never ceased to cultivate it. Indeed, the attacks directed against the gospel by philosophy itself, compelled them to study it. Owing to the successful pressure thus exerted, the Christian faith was reduced to dogma; it was formulated and systematized. The authors of the dogmas had to philosophize in spite of themselves and in self-defense, so to speak. Some of them went so far as to regard the teachings of the heathen sages as divine revelations similar to the gospel. Plato was the only philosopher who received serious consideration. The school of Alexandria taught an essentially religious philosophy, differing in this respect from the other schools, which were, for the most part, skeptical. One could not but recognize certain similarities between Plato and Christianity; but how was this relationship, which sometimes amounted to identity, to be explained? Some—and they were in the majority—believed that Plato had drawn from the writings of the Old Testament. The enlightened minority concluded that the philosophers worthy of the name must have been inspired by the same divine reason which revealed itself in Jesus of Nazareth."

Among the early fathers thus favoring Greek philosophy may be mentioned Justin the Martyr, Athenagoras, Tatian the Apologist, St. Clement of Alexandria, and Origen; also Athanasius, Basil the Great, Gregory of Nyssa, Gregory of Nazianzus, and among the Latin fathers, St. Augustine. "The theodicy of St. Agustine," continues Weber, "is essentially Platonic, and at times approaches the boldest conceptions of the school of Alexandria. God is the being beyond whom, outside of whom, and without whom, nothing exists; he is the being below whom, in and through whom, everything exists that has reality; he is the beginning, the middle, and the end of all things; * * * he is the creator of intelligence, yet superior to it; he is present everywhere without being bound to any place; he exists, and yet is nowhere; he lives eternally and

yet is not in time; he is the principle of all change and yet immutable."

Whoever reads these early patristic discussions will be struck no less by the tendency to put all theses concerning God in the form of antinomies, than by the tendency to gulp down with equal gusto both aspects of the contradiction; a fact which is perhaps explicable on the hypothesis that God in his ultimate essence is incomprehensible; and consequently one may think into the great Mystery whatever doctrines are necessary to theology, even though they directly contradict each other. Thus in the Athanasian creed, which was adopted by the Catholic church, and which forms the basis of nearly all other creeds in Christendom, it is asserted that there are three persons in the Godhead—"a person of the Father, a person of the Son, and a person of the Holy Ghost," thus giving form and limitation to the Holy Trinity; but in the next breath it is declared that the "Father is uncreate, the Son uncreate, the Holy Ghost uncreate," thereby making the Trinity formless and limitless. The redeeming fact in this contradiction occurs in the very next sentence. "The Father is incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible."

From the two horns of this theological dilemma, which represents respectively the Bible conception of Jehovah and Jesus Christ, (with an alteration respecting the Holy Ghost), and on the other the Buddhistic-Platonic conception of the World-soul or God immanent, divergencies arose which served, as was natural enough, to split up Christianity. Arianism, which stood for the Bible interpretation, was the first schism; but there have been others, and the end is not yet. As a more definite statement of the purely metaphysical aspect, consider this from John Scotus Erigena, one of the earliest of the school-men. (Quoted from Weber):

"As the world is in God, so God is in it, as its essence, its soul, its life. Whatever living force, light, and intelligence the world contains, is God, who is immanent in the cosmos, and the latter exists only in so far as it participates in the divine being. God is the sum-total of being without division, limit, or measure; the world is limited or divided being. God is in explicated being; the world is explicated, revealed, manifested being; God and the

universe are one and the same being, two different modes or forms of the only infinite being; or rather, the world alone is a mode of being, a modification and limitation of being, while God is being without mode of being or any determination."

The latter fact places God utterly beyond comprehension, whence Scotus adds, quite in Buddha's own vein: "He is the absolute nothing, the eternal Mystery."

That a Christian philosopher, reasoning from given premises, should thus reach the same conclusion as the Hindoo sage, is evidence rather of mental integrity than of a leaning towards atheism. For manifestly when your theological scruples lead you to postulate only that, as God, which is transcendental, *i. e.* beyond space, time, or other form of limitation, you have plainly reached what the honest thinker must recognize as nothing, so far as his thought is concerned; since only that which comes within space and time, or at least within limitation of some kind, can be the subject matter for human concepts.

Speculation may still lead man to ask: "What would the Transcendent or Unknowable turn out to be provided I could conceive it?" Whether with Buddha, his answer is, "*a vacuum*," or with Spinoza, "*a plenum*," depends perhaps most on whether he regards life as a curse or a blessing. Let us not forget, however, that so far as reason is concerned, one answer is as good as the other; for manifestly that of which one can form no concept can be neither affirmed or denied—a fact which Kant was perhaps the first to demonstrate clearly.

Nor can we decide morally between the fatalism which conceives the Unknowable as Nirvana, and the superstition which erects it into God; for to assume that God is absolute, *i. e.* transcends all limitation, what is it but putting an eternal barrier between him and man? If he has no limitation, then he is inconceivable, and therefore cannot enter into the life of man. For how can man be influenced by that of which he can form no conception? To pretend that a formulary of doctrine and ritual comes from a Being whom you have just denied the power to enter into man's conception is surely not more moral than to assume that He is pure negation.

From such a consideration, it becomes evident that man can

have no God save as he is comprehensible; which means, in other words, that God must be in the same universe of time and space with man. Indeed, he is God little or much to man in proportion as he presents aspects which can be reflected in the soul of man. The theological dictum that "a God understood is a God dethroned," should rather read: "A God understood is superstition dethroned;" for if God cannot be understood, what is it but a confession that all things believed in as having come from him, are nothing but the inventions of men, who assume to do in his name what they confess is impossible for him to authorize them to do?

To be honest a man must either, like Buddha, be an out and out atheist, or else construct a philosophy in which God shall be within the realm of comprehension. To the extent that he transcends this realm, he is nothing whatever to man nor can he ever be anything; for to be out of the realm of man's comprehension,—what is it but to have nothing in common with man; in other words to *be* nothing, so far as man is concerned?

It is a matter of astonishment that Christian philosophers, who might surely have been expected to invent a system consistent with individual immortality—since this is the central tenet of Christ's Gospel—should go over bodily to a conception of God and the universe which makes eternal life for man impossible. Surely Christ's saying that the kingdom of God is taken by violence, was illustrated, if ever, when the body of Greek dialecticians above referred to, swooped down upon its theology, decorating Christ's simple doctrines with a background of pantheistic cosmogony such as perhaps no Hebrew mind ever dreamed of, least of all the humble artisans whom he chose to preach his gospel. The Athanasian creed already referred to is an example of this compromise. On the esoteric side, that is to say, in the schools of theology, the Father, Son and Holy Ghost are held to be merely aspects of the infinite Being who transcends the bounds of time and space; on the exoteric side the simple personal relationship of Father and Son as set forth in the Bible is dogmatically maintained, and with it an ever enlarging pantheon of saints and angels, all destined to eternal individual existence.

Nor have the metaphysical and purely spiritual elements thus forced together, ever coalesced. The immortality promised on the

one hand is ever menaced by ultimate extinction as the logical outcome of the other. These contradictions have been united, however, by a magic cement,—mystery.

Great has been the role of mystery since the Christian era. Is there need of holding opposite notions as being both true? Let but the copulative be called mystery, and the thing is done. Indeed, this dark matrix comes to be loved on its own account, and tends to develop in the devout reasoner a pride in the prodigious fertility of his method; over that of the mere logician, hampered as he is by the inexorable laws of thought. And so it has come about that intellectual hypocrisy has been glorified into a virtue; whence the mental integrity of the foremost race on the earth has been all but sacrificed to subserve the propagation of a bastard theology, the spawn of an illegitimate union between the pure and simple truths of Christ's message, and the vagaries of heathen philosophy.

"All but sacrificed," I repeat; that it has not been quite sacrificed has been due to the dissenters from creed and dogma, the philosophers and scientists who dared to be true to their own intellectual intuitions. "Some do indeed allege," says Mr. Spencer, "that though the ultimate cause of things cannot really be thought of by us as having specified attributes, it is yet incumbent upon us to assert these attributes. Though the forms of our consciousness are such that the absolute cannot in any manner or degree be brought within them, we are nevertheless told that we must represent the absolute to ourselves under these forms. As writes Mr. Mansell, in the work from which I have already quoted largely—'It is our duty, then, to think of God as personal; and it is our duty to believe that he is infinite.'

"That this is not the conclusion here adopted, needs hardly to be said. If there be any meaning in the foregoing arguments, duty requires us neither to affirm nor deny personality. Our duty is to submit ourselves with all humility to the established limits of our intelligence; and not perversely to rebel against them. Let those who can, believe there is eternal war set between our intellectual faculties and our moral obligations. I for one, admit no such radical vice in the constitution of things."

Unfortunately, though we may admire the mental integrity of

secular philosophers in following resolutely where truth seems to lead, we shall not be assisted by their various systems in our search for reasons to support the hope of individual immortality. This fact will appear if we consider the question in connection with the ultimate aspects of the universe as maintained respectively by atheism, deism, theism, and pantheism, the four schools of thought into which metaphysical speculation divides itself.

As to idealistic atheism, the question has already been discussed in connection with Buddha and Nirvana. A school which finds no immortality even for a World-soul evidently has no ultimate future for the individual. Materialistic atheism reaches conclusions directly opposite to those of the atheism of Buddha; instead of Nirvana, infinite void, the universe to the materialist is filled with matter. His negation of God results logically from his assumption that mind is only an aspect of matter. To him there is no human soul apart from the body. Man is placed in the same category with trees and animals: they are all phenomena or fleeting aspects of ever-enduring matter.

Deism looks upon the knowable universe in practically the same way as atheism. As far as human knowledge can penetrate —*i. e.*, within the bounds of space and time—effect is interlinked with cause. What started the series,—not within the realm of comprehension, but beyond it? In the answer to this question, deism recognizes God,—a transcendent, supra-mundane Being, whom man can never know, simply because he transcends conceivability. Within the realm of the conceivable, where, by the by, the Christian places his heaven, there can, by the deistic conception, be no individual immortality, since our senses proclaim the fact that everything, man included, is in constant transition. Immortality beyond the conceivable, even could we get past the thought it means nothing whatever to us,—would be possible only by absorption into the Infinite, which, as we have seen is extinction.

Between theism and pantheism I am unable to draw any thorough-going distinction; for whereas all the varieties of belief classed under these two heads have this in common with deism, that they make God the ultimate cause of the universe, they all differ alike from deism in bringing God out of the transcendent, into

the realm of things conceivable. Thus Plato's ultimate Idea is the same as the God of deism, or the so-called Christian God beyond the bounds of time and space; whereas his "mediate ideas" are emanations of the ultimate Idea, spiritual creations or projections of itself,—noumena, *dingen-an-sich*, which take form and shape in the objective world in the same way that man's soul becomes clothed with a body. When the bodies of things,—in other words, the phenomenal world, shall pass away, do these emanations return to the ultimate Idea, or do they hang in mid-air, as it were, a universe of individualized spiritual entities? The latter would be an approximation to the Christian idea of heaven.

Spinoza's system amounts practically to the same thing. His God, the "only real Substance," is the deistic God beyond the realm of the knowable; but among an infinite number of possible attributes which this ultimate Substance may have up there in the transcendent sphere, two of them come down within the realm of comprehension; *viz.*, thought and extension, which become respectively the subjective and the objective world for man. No need to ask the question whether in this system there is immortality for man as an individual entity. There is no individual entity. Man himself, and all that he looks upon as the universe, are merely effluences or emanations from God; as truly so as that the leaves of a tree plus the mysterious life which puts forth and sustains them, are emanations from the tree. If we could assume that thought and extension are necessary, that is to say, not voluntary, attributes of God, in other words, that they flow out from him with eternal persistency, all that we could assume from such an hypothesis would be the immortality of nature, the perpetuation of life in general, and not eternal existence for the individual.

In Fichte's system, the starting point is also impliedly in absolute or unconditioned being; which, as it is beyond the realm of comprehension, cannot be said to exist at all for man. Fichte's absolute Being comes to be God by becoming self-conscious, that is, by "positing the ego." *Why* it should do this, or *how* it could do this—being in its nature absolute—is inexplicable. But suppose it to be done; the moment absolute Being posited the ego, it had to posit also the non-ego, one aspect inevitably implying the other. Here then we have again the World-soul plus nature, its

objective expression in the universe. Man, to the extent that he is conscious of an ego, is by that much God. Between ego and non-ego there is, according to Fichte, a constantly fluctuating relationship. In the first place, neither ego nor non-ego is a reality, looked at from the point of view of absolute Being. If God should sink back into the transcendent, unconditioned state, both subjective and objective universe would collapse. The "absolute Being" which would result from such a cataclysm seems to me nothing else than what Buddha calls Nirvana.

Thus it appears that man has existence, subjective and objective, only so long as God chooses to express himself as ego and non-ego; quite after the same fashion that a dew-drop possesses a tiny sun in its centre only so long as the real sun is shining.

Moreover, as God's non-ego, or the objective universe, is not real, but merely a negative reflex from his ego, so likewise man's objective world is an illusion of his senses (quite *a la* Mary Baker Glover Eddy). It seems real, but is, says Fichte, in fact only phenomenal: space, time, and all the things they seem to embrace, are only emanations, unconscious projections or creations of man's ego.

Now, in the constant struggle of the soul to overcome the world, or, as Fichte put it, in the constant cry of the ego: "There shall be no non-ego," this philosopher discovered the moral character of the world-soul. Righteousness, that is to say, success on the part of the empirical ego (man) in subduing the phantasms of the objective world; in other words, success in realizing their illusory quality, meant, in terms of religion, salvation; *i.e.*, gradual approach toward, then final submergence into the absolute ego (God). On the other hand, continuance in sin, *i.e.*, refusal to grapple with and overcome the world of sense, meant not only a continued entanglement in God's non-ego or objective universe, but a farther and farther removal from him, by the progressive dimming of the man's empirical ego, so that sense objects should become more and more gross and realistic (hell), till at last all heavenly apperception should be gone (the death of the soul).

Here, then, we have the philosophy of Buddha repeated, save that the goal is positive; the struggle being to win the Nirvana of extinction, as opposed to that other Nirvana of annihilation, by works of righteousness and the constant negation of the objects

of sense, till the desire to live is finally bleached out of the soul.

Small need, therefore, to seek grounds for individual immortality in Fichte's system; and if not in Fichte, then in none of his followers. Schelling begins by making explicit what is implicit in the "egoism" of his master; *viz.*, the fact that pure being is not the ego, but a state antecedent thereto, a background whence are derived both mind and nature; a state really of indifference, since nothing that man can cognize exists in it, till that movement takes place which divides it into the subjective and objective universe. Hegel in his turn denied that God, or the absolute, is ever transcendental. Instead of being Schelling's "state of indifference" behind mind and nature, God is the immanency or cause of movement inhering in both; the eternal reason, which transfuses or saturates all things; which comes to know itself in self-conscious mind, but which none the less works unconsciously in not-mind or nature. Schopenhauer seized upon this principle of immanency, which is ever shaping the subjective and the objective world, and called it Will.

From the point of view of maintaining the personality of God, *i. e.*, of endowing Deity with anthropomorphic attributes, all these philosophers would be called theists; but from the fact that they all make him co-extensive if not identical with the universe, they are pantheists. Plato, Spinoza, and Fichte found morality, or the triumph of the good, to be the supreme motive in the world-order. For Hegel it was reason, and for Schopenhauer, the triumph of evil,—a bias evidently taken on from a study of oriental philosophy, for after an exhaustive summing up of the manifestations of life, he pronounced existence a curse resulting from the persistence of the will-to-live.

This will [quoting from Weber] is the endless source of all life, and hence also the origin of all evil. The world which it produces, instead of being the "best possible world," is "the worst of all." Salvation is attainable only by negating the will; whence it would appear that for Schopenhauer as for Buddha, Nirvana becomes the logical goal of all moral effort.

From such a hasty glance at the history of speculation, it will be seen that neither in ancient nor in modern philosophy do we find rational sanction for Christ's doctrine of the future ex-

istence of the soul. On the contrary, the consensus of all systems of thought points to conclusions either adverse to eternal life altogether, or else in favor of immortality for God alone. Nor do prevailing conceptions of speculative theology change this outlook. The modern idea of God is that of a universal spiritual essence, which if not identical with the subjective and objective world, yet permeates all things and becomes the vivifying, life-giving principle; in other words, modern Christianity, like modern Buddhism, has reached a stage of pantheism, modified, indeed, by Hegel's doctrine of the divine immanency, and imbued with the universal ethical *motif* of Fichte. Frequently God is defined vaguely in terms of the latter attribute alone, as the "power which makes for righteousness."

Now, while the two great religions have thus reached similar conclusions as to the ultimate form of being, Christianity lacks the courage of Buddhism in facing the logical consequences. She still looks forward to an objectified heaven in which shall reside a risen Redeemer with multitudes of other individualized beings, together with thrones, mansions, cities with pearly gates, and streets paved with gold, for all which she claims eternal duration; whereas, under no pantheistic conception of Deity whatever is it possible to maintain the Godhood of Jesus Christ, even as a transient earthly incarnation, let alone the thesis of his eternal existence in the form of man; and if pantheism fails to sustain the eternal individual existence of Christ, how shall we hope to draw support from it for a belief in the immortality of his sinful brethren and sisters?

Nor is it in the matter of immortality alone that such a conception of God fails to support the religion of Jesus. If any doctrine in religion is more distinctly Christian than any other, it is that of answer to prayer, or the doctrine of divine providence. Yet, where in the whole range of pantheistic philosophy, or even of scientific epistemology, will you find support for this doctrine? We are living in a world of law, says Dr. Jordan. Cast into the ocean on one side of the ship a tramp and on the other side a prophet, and the sharks will make no distinction between them. Take another instance, which I quote from my writings elsewhere.*

* See *Scientific Aspects of Mormonism*, p. 39-42.

"John Jones has lost his way in a blizzard. Feeling a sense of drowsiness stealing over him, and realizing its terrible meaning, he kneels down and prays. Will his life, in consequence, be spared from the fury of the storm?

"Before answering, take careful account of all the conditions. First, the storm is only doing the duty God appointed it to do; that is to say, it is the legitimate outcome of law. Law, on the other hand, provides that everything in the blizzard's path that is fitted to survive, shall survive—all the rest shall perish.

"But John Jones asks in effect that these laws be set aside for his benefit; *i. e.*, either that the storm be so mitigated that his natural strength may save him, or that he be miraculously raised into the rank of things fitted to survive. Suppose, in addition to praying for himself, he entreats mercy and protection for his horse, for the cattle he is seeking, for the buds in his orchard, will the indwelling soul of the universe stop to act upon his petition?

"The example fairly sets forth the inner meaning of prayer and also its conditions. If the Christianized god of Buddha can (and will) act the role of Providence, that is, intervene and set aside the operation of his own laws at the request of man, then it is logical to pray—otherwise not.

"Is it rational to believe that an infinitely diffused spirit or essence could or would so intervene? Buddhism says emphatically, No. God never acts as Providence, but ever as karma, the establisher of law and dispenser of absolute justice in accordance therewith; and consistently with this view, theosophists, the modern disciples of Buddha, teach that prayer is enervating; that a man can have his way against the universe only to the extent that he himself can influence his environments; to which end let him pray to nothing external,—let him rather assume, not the supplicative, but the compelling mental attitude: so shall the incarnation of Deity within him,—the only God with whom his psychic life can come into contact,—perhaps secure for him his desire.

"It is difficult, on *a priori* grounds, to come to any other conclusion. First there is the bigness of God and the littleness of Jones. Compared with Infinitude the solar system itself is relatively smaller than the smallest microscopic speck discernible to mankind. Where then does the man Jones come in? Secondly,

for purposes of answering prayer (as well for all purposes,) this Infinitude must be considered Unity, not Plurality; since otherwise ten thousand antagonistic prayers might be granted at once, to the undoing of the cosmos.

“But answering a petition involves hearing it, considering it, granting it, and setting in motion the forces necessary to give it effect—in other words, it involves time. Now Jones’ petition is urgent; five minutes’ delay may mean death to him. Will the “all-soul” of the universe suspend attention from a million other petitions—to say nothing of temporarily dropping out of mind such trifles as a million solar systems just shaping out of chaos—to listen to a man whose cupidity, perhaps, made him tempt the blizzard?

“But even though Infinitude could do such a thing, why should it do so? By the very conception of advanced Christianity, whatever of life is manifested in Jones, his horse, his cattle, and his orchard, is merely the fleeting incarnation of the indwelling life of the universe. What bond of love or solicitude can be imagined between such a Creator and his creatures—merely limitations of himself—that he, the Infinite, should bend down and heed the selfish cry of the finite? Why should it seem better to him for them to remain limited and finite than to be changed back to the unlimited and infinite?

“But belief in an overruling Providence does not, as it may here be pointed out, result from *a priori* but from *a posteriori* reasoning—that is to say, from experience. ‘Ask and ye shall receive,’ said the Savior, and made the promise seem reasonable by this appeal to common sense: ‘If ye, then, being evil, know how to give good gifts to them that ask ye, how much more shall your Father which is in heaven give good things to them that ask him! And millions, testing the promise, have found it true.’

It is this strange fact which confronts us in a study of immortality: men’s hearts beating loyal to a hope which their heads repudiate; beating loyal, that is to say, while the heart still dominates the life. But, alas, there comes a time when the beautiful vision fades away, and a hard, cold skepticism takes its place. Therein lies the pathos of it all. Is it possible, then, that truth can present such contradictions with itself? Paraphrasing the words of Herbert Spencer already quoted: “Let those who can, be-

lieve that there is eternal war set between our intellectual faculties and our spiritual intuitions. I, for one, admit no such radical vice in the constitution of things."

It will probably be found, as maintained by Kant, that the hope of eternal life must not look to reason for the source of its life; but is it thinkable that man must hold such a hope in the face of reason? I prefer to believe that these contradictions result from the attempt to wed truth and error,—the revelations of Jesus Christ with the speculations of heathen philosophy; that the early Christian thinkers, whose mission it was to develop out of Christ's doctrines a philosophy consistent with Christian hopes and aspiration, were so steeped in the vagaries of metaphysics as to be blind to those fundamental principles of human existence which would have united into one eternal perspective all the truths discoverable by the race, whether by head or by heart; which thesis I shall try to maintain in part II of this paper.

Worcester, Mass.

LOOK UP.

(For the Improvement Era.)

When thy heart is sad and weary,
 Look up!
When the world is cold and dreary,
 Look up!
Beckoning hope, in gentle beauty,
Doth abjure thee, "Do thy duty."
 Never lagging,
 Never flagging,
Though the powers of hell assail thee,
Though thy prayers do naught avail thee,
 Still look up!
Battle! God will not forsake thee!
A stronger vessel he would make thee;
His blessings surely will o'ertake thee.
 Look thou up!

RUTH MAY FOX.

Salt Lake City, Utah.

A MOTHER'S LETTERS TO HER MISSIONARY SON.

EDITED BY SUSA YOUNG GATES.

IV.—ARRIVAL IN LIVERPOOL.

Daniel, my Son.—I can't tell you how happy I am this day; your first letter has reached us, and it is so full of love for us all, so interesting, and withal breathes so manly and dignified a spirit, that my cup of love and joy is full. I am glad you enjoyed the visit to Chicago and Niagara. You are having wonderful opportunities.

There was an undercurrent of something in your letter, however, which troubled me a little. It is perfectly natural that you should be homesick, but—my son—don't allow that feeling to stay with you. I can see, from what you say, that you miss the home comforts and the home liberties. Well, I am glad you do, for that shows that you appreciate what we do for you. But this must not go too far.

When you receive this, you will be in the headquarters of the European Mission—Historic old 42, Islington. Thousands of willing, eager feet have mounted those shabby steps, and thousands of lonely eyes have looked around those stained and shabby walls. You are on sacred ground, my son; in the long future years, all that has been associated with that quaint old place, will be history of the rarest and most sacred character. Even now the old *Millennial Star* and *Journal of Discourses* bear, in your eyes, a far-away, misty past that is akin to the events and places associated with the ancient apostles. This atmosphere will grow rapidly, stronger to each generation in turn, so be glad that you can form

one small link in the chain of history which binds the glorious and fruitful past to our people, in their missionary labors.

Open your eyes and your mind; observe the details about you; make a photograph of the house and each of its rooms on your innermost memory: the size, slope and height of the rooms, the furniture, pictures on the walls, the arrangement within and without. Do this, indeed, wherever you go. Do you remember the game that Hermann, the great magician, used to play with his son, to prepare him for his future career? He would pile every possible thing on a table, let his son get one glimpse, then take him out and test his memory and accuracy by telling the boy to name over everything he saw upon the table. The same plan would be followed on passing a shop window, and the results were surprising. When you have nothing better to do, practice observation, as it will always be useful and valuable.

In Liverpool you will meet the honored head of the mission. This is the first time you have had the privilege of coming in direct contact with one of the Twelve Apostles, and I know how much you will appreciate it. Don't expect him, however, to select you out for special recognition, for as yet, you are but one of a party to him. However, it will not be long before you will begin to assume an individuality in his eyes, through your work in the field over which he presides. Throw away your natural shyness sufficiently to enable you to answer calmly and manfully any questions that may be put to you.

There will be a meeting of your party to enable the president of the mission to give you your instructions. Listen carefully to these; there are always certain general instructions which are given by every president of a mission; but there are also always some one or more special topics or subjects touched upon which form the keynote of the special line of work or procedure which is to be followed. This keynote may be the result of conditions and circumstances, and it may partake of the natural predilections and peculiarities of the one who gives the instructions; but, in any case, you will do well to give strict heed to that keynote.

Let me illustrate further: if you are in a testimony meeting, watch for the prevailing sentiment. Sometimes the Word of Wisdom will dominate, sometimes it will be loyalty to our covenants

and friends; again, it may be the gifts of the gospel, cases of healing may be cited; or gratitude may be the prevailing sentiment. Whatever it is, try to catch that central sound, and even if you do not care to sound the same note, never give forth an inharmonious tone. This is true wisdom; the Spirit of the Lord is always harmony, peace and perfect love. Contention, opposition, friction, argument, all these belong to the opposite power. A meeting is presided over by one who has authority, and think not there is anything brave nor smart in opposing or seeking to introduce foreign elements into that service. Liberty is not license. Never be subservient nor sycophantic, but be in harmony with God, if you desire his Spirit to guide you.

If the instructions given do not seem to fit you or your case, never mind, othere are thers who need them, and your turn will come later. Above all things, do not criticise either the speaker or the things he has said. Let me give you the advice Aunt Zina used to give the youth of Israel: if there is anything you don't understand, lay it on the shelf. Don't combat a new thought or truth, but if you do not understand it, pray earnestly for light, and sometimes you can ask an older, wiser person to make the matter clear to you. Never argue; that is, don't discuss any religious matter in an argumentative spirit. You may reason with one another, bringing forth causes and results; but the moment you begin to argue, reason leaves you, and feeling or prejudice steps in and breeds dissension and strife.

In referring to the matter of criticising a speaker or his words, there is a wide field of thought herein. Only one point now, however, will I bring to your mind. Sometimes, and maybe often, in your missionary life, the presiding authority may find it necessary to rebuke an elder for unwise conduct. This may be done privately, or even in your public priesthood meetings; your sensitive spirit will recoil at this, and your heart will, no doubt, ache for the one who is thus chastised; but, oh, be careful how you show your sympathy. There are many homes broken up, friends parted, and even apostates made, by unwise sympathy. A tender pressure of the hand, a whispered "God bless you, brother," or a word of encouragement, such as "We all have to have this trial, brother," these and similar words may per-

haps do no harm. But to insinuate that the rebuke was undeserved, or that the one in authority was too severe, and did wrong, this will do positive injury all around. It is none of your business whether the rebuke was fully deserved or not; if it is given by the Spirit of the Lord, and taken in that spirit, great good will be accomplished, if sympathizers and meddlers will mind their own business. We are so apt to misuse that beautiful trait, sympathy and mercy.

And this brings me to the fact that even when you wrote from Niagara, you were getting homesick. Put this resolutely behind you; first, don't sympathize with yourself, nor allow those deadly sympathetic feelings to come over you; don't pity yourself. Men are not often given to this over-sensitiveness, as their lives and occupations take them out of themselves, as a rule. But given a sensitive and generous nature, surrounded by those circumstances which bring a man in personal, intimate contact with other personalities, and behold the ground is fallow for the growth of all sorts of self-conceit and self-pity. Don't pity yourself because your bed is hard, your food poor, or your physical surroundings unpleasant. Forget yourself and rejoice, and be exceeding glad that you are chosen a weak instrument to do and suffer a little of what your Savior suffered so much.

You may not mind these, and yet be home-sick for the comradeship and affection or your loved ones at home. Put us out of your mind. No; do not say this is impossible; it is very possible and even easy, if you go about it in the right way. Bring your will in to help, exercise strong faith in God, and then *don't think about us*. The modern Christian Science, called now the "New Thought," has for its sole religious structure the exercise of the will in bringing about peaceful conditions of both mind and body. They teach you to say, "I am love, I am peace, I am health," until the actual condition, more or less, surrounds you. They have one end of a great truth; but the other end rests in the mists of spiritualism and mysticism, and the soul who follows this *ignis fatuus* will find itself some day wandering alone and desolate crying peace, peace, when there is no peace. But the central truth, that of faith, hope and trust, that abides. Put your faith in God, and in the name of his Son invite into your soul the spirits of love, hope

and charity. Read, walk out of doors, write, work, anything that will divert your mind when you are inclined to be lonely or sad. Work, either mental or physical, is the best of all cures for blues and despondency.

And now a word about your baggage; you are in a country where there are no checks, no baggage masters, and no means of identification; you will see, therefore, why your elders are told only to take a valise, and, too, why your father had your initials printed on your bag. Take extra care of umbrella and bag, although you will find all the Europeans are more honest in small things, because more careful, than our own Americans. But don't strew your things from Chicago to Liverpool, but carefully pack away anything you may have had out.

Father wrote you yesterday, and sent the home news. I will just say no one loves you as does

YOUR MOTHER.

Salt Lake City, Utah.

SOMEWHERE.

IMPROVEMENT ERA.—The enclosed verses were written by my sister, Annie Pack Roberts, Bountiful, Utah. Some may remember that in October last a heartless wretch entered her home and, in an attempt to steal money that had been saved for her son's mission, he awakened Mrs. Roberts, and then brutally beat her into insensibility, and left her all but dead upon the floor. Through an effort of friends, more money was raised, and her son left within a week for a mission to England. She had not recovered when her infant babe fell a victim to that dread disease diphtheria. In the state of mind that only they who have gone through similar experiences can realize, Sister Roberts gave expression to the enclosed verses.

FRED J. PACK.

New York City, N. Y.

Somewhere, safe in a beautiful home,
Is the baby who left us here,—

Dear little life that ne'er knew a cross,
 And eyes undimmed by a tear.
 Somewhere, safe in a beautiful home,
 Did our little one awake,
 When her untried soul through the great unknown
 Did it's heavenward passage take.

We do not speak of the loved one gone
 As dead or lost,—no, no.
 Somewhere, to a beautiful home beyond
 She passed from the earth below.
 And an angel fair, with a mother's heart,
 Shall watch o'er her spirit sweet,
 Loving, cherishing, our innocent babe,
 And guarding the dear little feet.

Then listen not to the doubting soul,
 That talks of a cruel God,
 And prates that the baby's sundered life
 Is closed 'neath the tear-wet sod;
 For somewhere, safe in a beautiful home,
 Our darling our coming waits,
 And mayhap for us a baby's hands
 Shall open the pearl-bound gates.

Then we'll treasure the wee one gone, in our hearts,
 Once ours, she is ours for aye;
 The two worlds touch, and but veil of sense
 Hides the baby's form away.
 But it cannot wrest from the mother's heart
 The love that the baby brought,
 Or take from her life the blessing rare
 That the baby's coming wrought.

Somewhere, safe in a mansion fair,
 Is the baby who left us here,—
 Dear little life, so pure and white,
 And eyes undimmed by a tear.
 And the mother's heart is filled with hope,
 As she thinks of her child,—not dead,
 "Somewhere, dear, I shall have you again,
 For His angels guard thy bed!"

ANNIE PACK ROBERTS.

DOES IT PAY TO FILL A FOREIGN MISSION?

BY DR. JAMES X. ALLEN.

A few Sunday nights back, our ward meetinghouse was filled to overflowing, every seat and all available standing room being occupied. The oċċasion was the rēturn of a missionary, a young man whom everyone delighted to honor.

Once in a while someone objects to taking a mission, saying he fears it will not pay. The excuses are: "I am not prepared. I don't see how I can fix for it," while the right kind of young man answers: "If I should be called, I will do my best to get ready." That is the right way to talk, and it pays. "For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" Wise men count the cost, and weigh with the advantage, comparing the two, and then reach a conclusion. Does it pay? The answer is, in every mission faithfully performed, Yes; most assuredly.

The grand reception given to our young brother was in itself more than equivalent for all his labor and sacrifice. It was a foretaste of the Father's welcome: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

But a warm and joyous home reception is not all the reward vouchsafed to the faithful brother who fills an honorable mission:

1. It establishes him in the confidence and affections of relatives and friends, which is a foretaste of heaven on earth.
2. If a young man has performed his whole duty, it crystallizes his confidence in our Heavenly Father and in the gospel of his Son, for his experience has taught him that the promises of God are faithfully fulfilled.

3. The faithful performance of a mission for Christ exalts you to the dignity of the apostleship.

4. It increases your spirituality by directing your thoughts and aspirations to the service of God, and the doing of good to your fellow creatures.

5. It inclineth to humility and self-abnegation, which is to tread in the footprints of the Master.

6. Broadens the mind, by familiarizing it with the geography, politics, and sociology of the nations.

7. It eradicates local prejudices, and brings you more into sympathy with the world of mankind, for whom Christ made his great sacrifice.

8. It will soften your death-bed and pillow, for no departing soul ever regretted a service done to God, or a kindness rendered to his fellows.

9. It is an education that can be gained in no other way.

10. It confirms your faith in God's love and truth.

11. It gives stability to your character, and, as a consequence, contributes to your future prosperity and happiness.

12. Yes, my young brother, it pays to fill a foreign mission.

Ogden, Utah.

THE EMIGRANT'S TRAIL ON THE PLATTE RIVER.

AN UNKNOWN GRAVE.

(For the Improvement Era.)

O the lone, lone plains!
O the vastness of earth and sky!
The lonely river flows over its sands,
'Neath the killdeer's mournful cry,

And the very air is so lonely and sad
That the wild winds sob and sigh;
Sob and sigh, and forever rave
Over an emigrant's lonely grave!

Who lieth here? Can no one tell
The tale of this silent mound?
Soaring above, the grey hawk flies—
And his shadow flits over the ground,
And a prairie-dog chirps to its mate alway
Its shrill notes' warning sound,—
But comes no answer to tell the tale
Of this lonely mound on the western trail.

And this is one, but one
Of a thousand marks in the sod
Where, wearily lying down to rest,
The emigrants ceased to plod,
And left the trail, the lonesome trail,
To return to home and God,—
Learning the faith that to Heaven cries,
And opens the gates of Paradise!

O the lone, lone plains!
O the vastness of earth and sky!
For a thousand miles the trail sweeps on
Where the emigrant trains went by,—
Theirs was the task to mark the way,
With the faith to do or die!
And the wind, the mournful wind, still raves
Over the trail and the unknown graves!

J. L. TOWNSEND

Payson, Utah.

A MIRACLE AND ITS DENIAL.

BY GEORGE L. FARRELL.

When I read of certain men who are now fighting the servants of the Lord, and reflect that some years ago they were full of faith, battling for the cause of truth, many circumstances that have transpired in my experience since I joined the Church, away back in 1849, come to my mind. When I think of the change that comes over those who were formerly friends, but who can now say nothing too harsh about our leaders who labor beyond their strength, often, for the furtherance of the Church of God, and for the establishment of peace and righteousness among men, my heart grieves for those who oppose the servants of the Lord.

I am reminded of a circumstance that happened in the town of Newport, Monmouthshire, South Wales, which has been a warning to me to be exceedingly careful to honor the Priesthood conferred upon me, and to act justly towards others who hold the Holy Priesthood. And this, that I may always walk in the path of rectitude and virtue, and never grieve the Holy Spirit, or cause him to cease to strive with me.

In the early part of 1849, Henry Naish, a basket-maker, joined the Church, with his wife, and some of the workmen of his shop. One Saturday, while Brother Naish was engaged at his stand, in the market, selling baskets, a young man came along asking for alms. The young man could not speak, but he communicated by writing, and stated that he had been struck dumb by lightning. He said, also, that he had been accused of being an impostor, but that he had been examined by several doctors, one of whom had split his tongue in trying to give him speech, but all to no avail, for he could not utter a word.

Brother Naish, who was a sensitive man, had compassion on the young fellow, whose name was Reuben Brinkworth, and employed him in carrying baskets to people's houses, writing upon his slate the address of the places where the purchased articles were to be delivered.

In the meantime, he and the workmen of his shop preached the gospel to the young man, until he believed. An evening was set apart for his baptism, and the Saints were notified to be present at a certain place on a canal, many of them coming to view the ceremony. I forget the name of the elder who performed the ceremony, but believe it was Pickton. As soon as the young man came forth out of the water, he spoke, praising God all through that memorable night. He was so overjoyed that two of the men sat up with him all night, praising the Lord for his great goodness in restoring to him his speech.

After a time he was ordained to the Priesthood, and was sent out to preach the gospel. He bore a faithful testimony to its truths, and of his miraculous healing in the waters of baptism, whither he was led by an authorized servant of God. He proved faithful in his labors, as testified to by Elder John Frost, who was his companion.

In course of time Elder Frost was called to labor in the Irish Mission, remaining in Ireland a long time, during which he heard nothing from Reuben Brinkworth.

In the year 1859, I was called by President George Q. Cannon to assist in bringing a company of six hundred and fifty Saints from Florence to Utah, and Elder John Frost happened to be in my company. In conversation with him, one day, I told him that I embraced the gospel in Newport, Wales. He then asked me if I knew Reuben Brinkworth, to which I replied that I knew him well, at the same time rehearsing the incident of his baptism, and how he received his speech. He then told me of his labors with Brinkworth in England, and how he himself had been called to labor in Ireland. He then continued:

"When I was released to return home, and while walking through a street in Manchester, I met a man on crutches whose face seemed familiar to me. After passing, I turned and followed him a little distance. I observed that one of his legs was drag-

ging as though it were hung to his body by a single string. Passing him, I walked a little distance, and again turned, walking slowly toward him to see if I knew him. I halted, and he spoke, saying:

“ ‘John, you know me; don’t you?’

“ ‘Why?’ said I, ‘is this Reuben?’

“ ‘Yes,’ he answered, ‘yes, John, it is Reuben.’

“ ‘What is the matter with you?’

“And, as we walked slowly along together, he said; ‘The judgments of God are resting heavily upon me!’

“Asking him for a reason, he answered: ‘Some of the ministers of the gospel offered me money if I would travel and preach for them. I took their money, and went out to preach for them. Then they gave me more money, if I would testify that I had lied formerly to the people, and that I had never been dumb. Soon I lost the use of my leg, and my spine is fearfully deformed, leaving me in this sad plight.’

“Then I pleaded with him to repent of his sins, and to ask God to forgive him; but he answered, as the tears rolled down his cheeks: ‘John, I have sinned against the Holy Ghost, and I never can be forgiven, in time nor in eternity!’ Then I left him with feelings of extreme sorrow.”

This, in substance, was what John Frost related to me of Reuben Brinkworth, as we stood guard together, on the banks of the Sweetwater, in the month of August, 1859. Now, whether Reuben’s sin constituted sin against the Holy Ghost or not, it had this sad ending.

Elder Frost made his home in Ogden city, where I afterwards met him many times; but I have not seen him for several years past. But if he lives I am confident he will bear testimony to the truth of the foregoing, and will likewise join with me in warning the brethren to be cautious how they deny the truth, or speak evil of the servants of God.

Smithfield, Utah.

DOES THE REORGANIZED CHURCH HOLD A FULNESS OF THE PRIESTHOOD?

On the 13th of January, 1904, an enquirer of Salt Lake City, wrote a letter of inquiry to the president of the "Reorganized Church" asking, "Do the presiding authorities or does the authority of the 'Reorganized Church' hold a fulness of the Priesthood?" The following letters were written in the course of the correspondence, which are self-explanatory, but which still leave the answer very indefinite and unsatisfactory to the reader who will rather feel that the first answer should have been, No:

LAMONI, IOWA, Jan. 18, 1904.

Mr. _____

DEAR SIR:—Yours of the 13th received. According to the revelation of God to the church, section 107 of the Utah edition; 104 in the one we are using, of the Doctrine and Covenants, there are in the Church two priesthoods, the Melchizedek and the Aaronic. We have both in the Reorganized Church. Both were conferred upon members composing the Reorganized Church at its reorganization, by the church in the days and under the administration of Joseph and Hyrum Smith, high priests, seventies and elders, priests, teachers, and deacons.

I do not know what you may mean by the fulness of the priesthood. There can be but the two priesthoods. It is a mistake to suppose that there are different priesthoods attaching to different offices in the priesthood, though this has been done, I think to the great injury of the cause. The elders hold the same priesthood that the apostle, patriarch or prophet does. A prophet can hold no higher, neither can an apostle nor a patriarch. The president of the church can hold no higher than a high priest. His office and work may be different, but his priesthood is the same. He is chosen from among the high priests and is set to pre-

side according to the call of God, by an election or vote of the people of the church. I think this will answer your request, if you will read the section of the Book of Doctrine and Covenants referred to.

I made a similar answer to this question to Franklin D. Richards, at Ogden, in the presence of my cousin, John Smith, patriarch of the Church in Utah, and he acknowledged that there were but the two priesthoods, which is evident.

The Book of Mormon is said to contain the *fulness* of the Gospel, and yet the gospel in the Book of Mormon is but a repetition of the gospel in the New Testament; and that which is found in the Book of Covenants is practically a repetition of both. It is no more full in the one document than the other. I do not understand that there can be different priesthoods under the administration of the dual priesthoods; there can be but two. The grades of office do not make the priesthood.

Yours,

JOSEPH SMITH.

On the 22nd of January the enquirer made the following acknowledgement and further inquiry:

Your answer to my question was duly received and I thank you for the same. I realize, though, that I did not convey the idea as I intended, for you say, "I do not know what you mean by a fulness of the priesthood." Perhaps I should have said "a fulness of the power of the priesthood." I have always held to the idea that there are but two priesthoods—or divisions of the priesthood—the Aaronic and the Melchizedek; and that no matter what office a man holds it cannot be greater than the priesthood out of which the office comes; that an elder, a seventy, a high priest and an apostle all hold the same priesthood, but that all are not called to act or officiate in the same capacity, but that each is restricted in his movements and power, under ordinary conditions, to the office which he holds. Now, the point I desire to have made clear is this:

Is there any key, privilege or power, pertaining to the salvation of man in the celestial kingdom of God, which is necessary to be held in this dispensation, which is not held by you? Or, is there any ordinance necessary in this dispensation, for the salvation and exaltation of mankind, which you cannot perform?

Trusting that I have made the question clear, and that you will see fit to enlighten me upon this subject,

I am yours truly,

On the 16th of February following, this reply was received:

I know of no key, privilege or power pertaining to the eternal salvation of man in the celestial kingdom of God, necessary in this dispensation, which is not held by those holding the offices of the Melchizedek priesthood, which I have already assured you is held by us, and that by conferment of Joseph Smith the prophet during his lifetime.

I know of no revelation on the subject more than the written articles of Joseph Smith, published in the Book of Doctrine and Covenants and dated September 1 and 6, 1842, in respect to the baptism for the dead at Nauvoo, which some have called revelations; but there is nothing in the articles themselves to indicate that they are revelations. These articles refer only to baptism for the dead.

The statement, "fulness of the priesthood," would carry with it the understanding that all that the priesthood when conferred would accomplish by command of God was conferred upon them in their call and ordination through the Melchizedek priesthood. I know of no other revelation authorizing the performance of any act not couched in the gospel of Christ as found in the New Testament scriptures, the Book of Mormon, and the revelations given and placed upon record during the lifetime of Joseph Smith, as essential unto salvation, except the so-called revelation on celestial marriage, the authenticity of which is of such a doubtful character that I cannot accept it, as it never reached the church in due course, as provided in the law, and did not see the light of publication until eight years after the death of Joseph and Hyrum Smith —August 29, 1852. The document presented by President Young on that date and read before the people without an opportunity to examine it, or any vote as to its acceptance, has never been sufficiently identified as having come through Joseph Smith from God, and is of such character that if it had been received by him, it would not become a tenet of the church, or a doctrine to be followed and reduced to practice, without violating the plain provisions of scripture found in the Bible and the Book of Mormon, and in direct contradiction to the revelations given during the formative period of the church under the administration of Joseph and Hyrum Smith.

I, therefore, must reply to your question that so far as my knowledge of the Scriptures given to the Church for its government and guidance, together with the revelations which God has given to the Church and which have been duly accepted, including the inspired translation of the Holy Scriptures and the revelations published in the book of Doctrine and Covenants up to and immediately after the death of Joseph Smith, goes, there is no ordinance necessary for the "salvation and exal-

tation of mankind" in this dispensation, which we of the Reorganized Church do not hold the power and privilege and right to administer and officiate in.

Should there be any other question in regard to this matter which you may be inclined to ask, and it be in my power to answer, I will do so.

Yours,

JOSEPH SMITH.

SALT LAKE CITY, February 27, 1904.

President Joseph Smith, Lamoni, Iowa:

DEAR SIR:—Your letter of the 16th inst., in response to my question of January 22nd, was received by me a few days ago, and I thank you for the concise answer it contained. There is, however, still a mist that I would have you clear away in regard to the same question. You say that so far as your knowledge of the Scriptures given to the Church for its government and guidance goes, etc., there is no ordinance necessary for the salvation and exaltation of mankind in this dispensation, which you of the Reorganized Church do not hold the power and privilege and right to administer and officiate in. Further, that you know of no key, privilege, or power pertaining to the eternal salvation of man in the kingdom of God which is not held by you of the Reorganization.

The point I wish cleared up is this: In the Doctrine and Covenants, section 107, page 304, Lamoni, 1880 edition, the following clause occurs: "For there is not a place found on earth that he may come and restore again that which was lost unto you, or that which he hath taken away, even the fulness of the priesthood." Now, according to the reading here—and I have read the context—it appears to me that there are certain keys, powers, or ordinances pertaining to the priesthood, which could not be revealed or bestowed upon the people outside of a temple of the living God. As you do not build temples and perform ordinances pertaining thereto, I wondered when and where the keys, or powers of the priesthood which were lost, or "which he hath taken away," were received: for, as I read it, there must be a house to the name of the Most High in which these things should be received; and if there is no house, these keys, or ordinances, or "fulness of priesthood" could not be obtained. If this is so, then in the Reorganized Church you could not have a fulness of the power of the priesthood, because certain ordinances, or keys would be withheld.

Will you, therefore, kindly give me your views on this point? I ask for information and to be set right in regard to your teachings.

Very respectfully,

After a wait of over two months for a reply that did not come, another copy of the above letter was sent, on the sixth of May following, which was again repeated July 11, 1904, without result. Therefore, on the 8th of the following October, another copy was sent by registered mail. In response to this, Secretary R. S. Salyards, wrote on October 12, as follows:

Replying to yours of the 8th inst., addressed to President Joseph Smith: President Smith is absent from home, and will be absent for some time to come. However, your letter will doubtless receive his consideration at no distant date. He has been away a considerable portion of the season, which no doubt has delayed him somewhat in replying to your communication.

Yours very truly,

R. S. SALYARDS, Secretary.

On the twenty-seventh of October, 1904, the following letter was received which summarily closed the correspondence:—

Yours of the 8th October, 1904, accompanying a copy of one written May 6th, received. I am not aware that I am under any promised obligation to reply to your letter, only as my time and opportunity may serve me.

I have been too busy at other things to pay the attention to it that you might require. I am a pretty busy man, and can only reply to letters of the character of yours when the time and opportunity may serve. The letter of May 6th, was received.

Yours,

JOSEPH SMITH.

WAS IT RETRIBUTION?

A THRILLING STORY OF PIONEER LIFE IN MEXICO.

BY ANTHONY W. IVINS, GENERAL MANAGER MEXICAN COLONIZATION AND AGRICULTURAL COMPANY.

Colonia Juarez is on the Piedras Verdes river, in the state of Chihuahua, Mexico.

Following the course of the river toward its source, in the Sierra Madre mountains, up the stream from Juarez, at the junction of Pratt creek with the river, is Pratt's ranch. One and one-half miles in a south-westerly direction from Pratt's ranch, on a little creek which flows down from the Sierra and empties into the river, is Williams' ranch. One and one-half miles south-easterly, Thatcher's ranch is situated, on the river, and eight miles south, still up the river, we come to Colonia Pacheco.

In the heart of the Sierra, the little valley surrounded by cliffs, with mountain peaks towering above, covered with timber, with a salubrious climate, productive soil, and fine grazing for flocks and herds, Pratt's ranch is an attractive place. That it attracted the civilization of prehistoric ages, as well as our own, is made plain by the ruined buildings, and evidences of cultivation which are everywhere visible.

The place was acquired by Helaman Pratt, who occupied it with his family until 1891, when he moved from the mountains to the valley below, leasing the ranch to Hans A. Thompson, a resi-

dent of Colonia Juarez, who moved there with his family to follow his vocation of farming and stock raising.

The family consisted of the father, his wife, and three children, Hyrum, a boy eighteen years old, Elmer, aged fourteen and a little grand-daughter, Annie, aged six years.

In August, 1892, a small band of Apaches unexpectedly appeared on the bluffs which overlook Colonia Juarez, on the east of the town.

They passed on, crossing the Piedras Verdes, near its junction with the San Miguel river, and went into the San Miguel mountains east of, and near, the Mexican town of Ancon Rusia. The alarm was given, and Mexican soldiers came with the intention of surrounding the Indians in the mountain, but the latter escaped, crossed the valley south of Colonia Juarez, passing in sight of Whipple's ranch, and going on west, into the fastnesses of the Sierra Madre, where for ages they had found safe retreat.

Sunday, September 18, passed as usual at Pratt's ranch. In the evening, Hans A. Thompson did what he had often done before, left his family and drove to Colonia Pacheco, little dreaming that a dreadful tragedy was to be enacted the following day.

On Monday morning, the two boys went out to work in the field, as usual, taking with them a pail of feed for the pigs. Annie went with them, and after the pigs had been fed, took the pail and started back to the house. As she turned, she screamed, and looking toward the house the boys saw an Indian standing at the corner with his gun leveled. He fired, the bullet taking effect in Hyrum's body. Elmer, thinking of his mother, started toward the house, when the Indian fired a second shot which struck him just below, and a little to the left of, the left nipple, and passed out of his back near the spine. The spot where he fell was overgrown with weeds, and, concealing himself in these, he called to Hyrum that the pistol was in the stable on his saddle. Hyrum started toward the stable, when an Indian came from behind a wheat stack, and fired a second shot through his body. The boy dodged down behind the pig pen, where he died. Annie ran to the house and entered. The Indians broke into the kitchen. Mrs. Thompson and the little girl came out from an opposite door, and, as they did so, a shot was fired which passed through the woman's arm and body.

She sank down by a box which stood beside the house, and, putting the child behind her, covered her with an apron, in the hope that she might thus hide her from the Indians. While thus engaged an Indian crushed her skull with a rock from the effect of which she died.

The Indians who were at the stacks, taking the saddles and other things from the stable, passed very near where Elmer was lying, but did not see him, and he then crept into a chicken coop which was near, and from where he could watch their operations.

After rifling the house of its contents, the Indians started to where their horses were being held, a short distance away, one of them dragging the little girl, and seemingly greatly amused at her efforts to harm him, she constantly fighting him with her sunbonnet.

When near the place where Elmer was concealed, an Indian who was with the horses called to the one with Annie, whereupon he left her and returned to the house. The child ran toward the spot where Hyrum had fallen, and in doing so passed near the chicken coop, which gave Elmer an opportunity to beckon her to him; this he did, and, concealing her, the boy took up a position at the door, armed with rocks, determined to defend her as best he could. The Indian who had gone into the house returned with a cheese, which he threw to one of his companions, then looking around where he had left the child, and apparently noticing that Elmer was not where he had fallen, he hastily joined his companions, and they mounted their horses and rode away toward the North. The party consisted of five bucks, one squaw and one papoose.

As soon as the Indians had disappeared, the two children crept from the chicken coop and started for Williams' ranch. Elmer soon fell from exhaustion, and the little girl, taking the dog with her, for she said if the dog would go too she was not afraid, went on through the timber alone. Before reaching the ranch, she met S. C. Richardson who returned with her, and a posse of five men was raised who hurried to Pratt's ranch where they found the mother and elder boy dead, and Elmer in a very precarious condition. Applying the simple remedies which were available, James Mortensen dressed the wound, and the boy is now a robust man.

An effort was made to follow the Indians, but they disappeared as mysteriously as they had come, leaving neither tracks nor signs behind them.

WHO WERE THESE MARAUDING APACHES?

From 1875 to 1886, there was almost constant war between the people of Arizona and the Government troops on one side, and the Apaches on the other. During this period Al Sieber was Chief of Scouts for the Government. This man Sieber had adopted an Apache boy, a son of chief Toga-dé-chuz, whom he called The Kid. The boy was sent to school, where he acquired some education, and, when old enough, was enlisted as a scout, and later was promoted and made First Sergeant of Agency Scouts.

In a drunken brawl, at an Indian dance on the Gila, the Kid's father, Toga-dé-chuz was killed, it was said, by an Indian called Old Rip. According to the Apache code of honor, it became the duty of the Kid, who was the oldest son of Toga-dé-chuz, to avenge his father's death. Sieber warned the Kid not to harm Rip, but the boy answered never a word. Shortly after the killing, Sieber and Captain Pierce, the agent at the San Carlos reservation, went up to Camp Apache, leaving the Kid in charge of the scouts to maintain order at the agency while they were away. No sooner were they gone than the boy took five of his men, went to the camp of Rip, and shot him, and then went to the part of the country where his own tribe was, instead of returning to the agency.

When Sieber returned, he ordered the Kid to come to the agency, which he did, accompanied by eleven warriors. Sieber had them drawn up in line before his tent, and then told the Kid to take the guns and cartridge belts from the five who had government rifles. This he did. He then told him to take off his own belt and lay it on the ground with his rifle. The Kid complied. Sieber then told him to take the five men and go to the guard house. At this, some of the Indians showed resistance, and Sieber, seizing his rifle shot and killed one of them.

In the fight which followed, Sieber was wounded, and the Indians escaped. They went on the war path, and committed several murders before they were finally run down by the troops. The Kid was tried for desertion, and sentenced to a long term in prison;

but, after being confined for a short time, was pardoned by President Cleveland. After being released from jail, he was arrested by the civil authorities of Gila county, charged with murder committed while he was on the war path. In July, 1888, the Kid with five of his companions was tried and sentenced to life imprisonment at Yuma, for the crime of murder.

The sheriff of Yuma county, whose name was Reynolds, and deputy Holmes, started with the Indians for Yuma by stage. The Indians were handcuffed together, three in each party. At a point on the road where the sand was heavy, the prisoners were asked to walk, to which request they readily assented, the sheriff and deputy walking with them. They suddenly assaulted their guards, killed Reynolds and Holmes, shot, and tried to kill, and supposed they had killed, the driver, and, taking the four stage horses, made their escape to Mexico.

Since that time, The Apache Kid has been the one terror of the Sierra Madres.

RETRIBUTION.

The killing of the Thompson family at Pratt's ranch was almost forgotten. Settlements had been established in the Sierra Madre; people traveled the roads without precaution; cattle roamed over the hills, and cowboys attended to their herds, as indifferent to danger as though they were in Arizona or Utah.

Occasionally a camp was robbed, a horse stolen, a beef killed, or a corn field or potato patch raided, by thieves who disappeared as mysteriously as they had come. From time to time, a prospector went into the Sierra, boasting of his courage, and contempt for Indians, to return without supplies or accoutrements, but with greatly increased respect for Indians in general, and the Apache Kid in particular.

Lone prospectors went into the mountains who were never known to return; and, on one occasion, two men were attacked in the open, one of whom was killed; the other, reaching Colonia Chuichupa in an exhausted condition, recounted how he and his partner had been attacked while preparing to break camp, after a mid-day meal, by men dressed in buckskin, and who, yelling like Indians, had killed his companion, and that he had barely escaped

with his life. All of these acts were so mysteriously carried out that it was impossible to determine whether the perpetrators were Indians or renegade Mexicans.

In 1900, Williams' ranch was rented to Martin Harris and Thomas Allen, who, with their families, lived there during the year. The crop had been good; the corn was cut and shocked; some of the potatoes were dug and piled in the field. On Sunday morning, November 11, they went out to the field to find that twelves shocks of corn had been husked, and the corn carried away, and that a part of the potatoes which had been dug were also gone. Further investigation revealed the fact that twelve yards of domestic, which had been hung out to bleach the day before, and a blanket, were also missing.

The tracks indicated that the thieves entered from the west, cutting the wire fence, had loaded the plunder on the backs of horses, and had gone in a westerly direction into the Sierra.

Supposing that the theft was the work of Mexicans from the Dos Cabezas mines, about fifty miles west, the two men took their guns—Allen, a double-barrel shotgun, and Harris, a Winchester rifle—and started in pursuit. The trail led up a ridge west of the ranch, which was followed for several miles, when it turned north, down to the bottom of the deep canyon into which the left hand fork of Pratt creek flows, crossed the creek, and went out to the north, up a steep ridge which terminated at the top of one of the highest peaks in that part of the Sierra.

Instead of following the trail up this ridge, (they would almost certainly have been killed had they done so,) the two men followed up the creek until they reached a side canyon which led out to the north; this they followed, and it brought them to the top of the canyon on the north side of the peak toward which the trail led.

The spot was comparatively clear from timber, and covered with a luxuriant growth of grass. Striking east, to determine whether the trail went on north, they ran right into a camp of Indians. The latter, after reaching a point near the top of the peak, and from which they could watch their back trail, had turned out their horses and prepared a meal. Fortunately they were so busily occupied, watching for pursuit from behind but not antic-

ipating danger from the north, that they did not see the two men, who quickly retreated until they were out of sight. On the east side of the peak, near the top, and protruding from comparatively clear ground, were two large rocks, about as large as a common cooking stove, and pushing around to that point, and taking refuge behind these rocks, the men could see the Indians as they saddled their horses and made preparations to break camp.

What were they to do? They could not determine how many Indians were in the party, and it was difficult to either advance or retreat, without being seen. The trail which the Indians appeared to be following, and which was the logical road from the point where they were camped, led around the west side of the peak, entirely away from the point where the two men were concealed. They finally decided to remain where they were, thinking that if the Indians followed the trail on the west, they would not attack them, and if they came east, there was nothing to do but stand their ground. The Indians mounted, and, turning east from the trail, rode straight to the spot where the two men sat behind the rocks. Riding first was a young woman, and immediately behind her a man, then came two young men, both mounted on one horse.

The two men were only a few yards away and in plain sight, when the woman saw them. She spoke to the Indian, and, as the latter drew his gun from the scabbard, both men fired on him. Without a tremor or change of countenance, he looked his enemies in the face and continued to work with his gun, which had evidently caught fast in some way, until, his strength failing, he fell forward from his horse to the ground.

The woman, shouting the alarm, dashed back over the brow of the hill in the direction from which she had come, followed by the two young Indians. As she did so, another Indian appeared, coming up from the direction of the camp toward where the men sat. Both fired at this Indian, and then, backing off to the north, returned to Williams' ranch.

In the afternoon of November 13, 1900, A. O. Woodruff, Helaman Pratt, Geo. W. Hardy and the writer, drove up to Thatcher's ranch for a visit with L. C. Farr and family, Mr. Farr being manager of the ranch. We met Thomas Allen there, who told of the theft from his field, the pursuit, and subsequent encounter. No one had

been on the ground since, and the result was not definitely known. The following morning the persons referred to above went to Williams' ranch, where we were joined by Allen and Harris. We proceeded to Pratt's ranch, from there up Pratt creek to the forks, where we climbed out of the canyon, and went on about four miles up the creek from the ranch, to the scene of the encounter.

Lying on the ground, where the first shots were fired, was the body of a man, and at the point where the second Indian had appeared we found the body of a woman. At the place where the young woman had jumped her horse over the rocks and disappeared, we found a quiver with a bow and forty arrows of elegant workmanship. The woman who had been killed was masculine in appearance, armed to the teeth, rode astride, and, from the point where the shots had been fired, could not be distinguished from a man.

The man wore a skull cap made from heavy buckskin, with strip under the chin, on each side of which, at the top, were small horn-like projections to which tufts of eagle feathers were attached. A silver crescent, which he had made himself, with a piece of polished turquoise in the center, adorned the front, while at the sides and behind were ornaments of polished stone and silver. Around his neck, attached to a string of beads, were a small Catholic cross and a Free Mason's cross. The latter had contained an inscription, but the letters had been carefully picked out until they were obliterated. He wore a tight-fitting shirt, underneath which, strapped to his body, were a pair of French field-glasses. Belt, knife case, pouches, moccasins and other accoutrements, were all Indian made, and showed excellent workmanship. He appeared to be about forty-five years old.

Was it the Apache Kid? Were they the same party that killed the Thompson family? As I looked at them, I felt that they were, and that retribution had been visited upon them in this unexpected manner, upon the ground where their atrocious crime had been committed, years before.

Colonia Juarez, Mexico.

TOPICS OF MOMENT.

President Roosevelt's Speech on Home and Mother.

No speech lately uttered is of more value than the address delivered by President Theodore Roosevelt to the late Mothers' Congress, held in Washington. It is so important that the ERA prints it herewith in full, and recommends that it be carefully read by boys and girls and parents. It is worth engrossing in the hearts of all American citizens; and should be placed where it can be frequently read and carefully studied in every home:

In our modern industrial civilization there are many and grave dangers to counterbalance the splendors and the triumphs. It is not a good thing to see cities grow at disproportionate speed relatively to the country; for the small landowners, the men who own their little homes, and therefore to a very large extent the men who till the farms, the men of the soil, have hitherto made the foundation of lasting national life in every state; and if the foundation becomes either too weak or too narrow, the superstructure, no matter how attractive, is in imminent danger of falling.

But far more important than the question of the occupation of our citizens is the question of how their family life is conducted. No matter what their occupation be, as long as there is a real home, and as long as those who make up that home do their duty to one another, to their neighbors and to the state, it is of minor consequence whether the man's trade is plied in the country or the city, whether it calls for the work of the hands or for work of the head.

But the nation is in a bad way if there is no real home, if the family is not of the right kind, if the man is not a good husband and father, if he is brutal or cowardly or selfish, if the woman has lost her sense of duty, if she is sunk in vapid self-indulgence, or has let her nature be

twisted so that she prefers a sterile pseudo-intellectuality to that great and beautiful development of character which comes only to those whose lives know the fulness of duty done, or effort made and self-sacrifice undergone.

In the last analysis, the welfare of the state depends absolutely upon whether or not the average family, the average man and woman and their children, represent the kind of citizenship fit for the foundation of a great nation; and if we fail to appreciate this, we fail to appreciate the root morality upon which all healthy civilization is based.

No piled-up wealth, no splendor of material growth, no brilliance of artistic development, will permanently avail any people, unless its home-life is healthy, unless the average man possesses honesty, courage, common sense and decency; unless he works hard and is willing, at need, to fight hard; and unless the average woman is a good wife, a good mother, and able and willing to perform the first and greatest duty of womanhood—able and willing to bear, and to bring up as they should be brought up, healthy children, sound in body, mind and character, and numerous enough so that the race shall be increased and not decreased.

There are certain old truths which will be true as long as the world endures, and which no amount of progress can alter. One of these is the truth that the primary duty of the husband is to be the home-maker, the bread-winner for his wife and children, and that the primary duty of the woman is to be the helpmate, the housewife, and mother. The woman should have ample educational advantages; but, save in exceptional cases, the man must be, and she need not be, and generally ought not to be, trained for a lifelong career as the family bread-winner; and, therefore, after a certain point, the training of the two must normally be different, because the duties of the two are normally different. This does not mean inequality of function, but it does mean that normally there must be dissimilarity of function. On the whole, I think the duty of the woman the more important, the more difficult, and the more honorable of the two; on the whole, I respect the woman who does her duty even more than I respect the man who does his.

No ordinary work done by man is either as hard or responsible as the work of a woman who is bringing up a family of small children; for upon her time and strength demands are made not only every hour of the day, but often every hour of the night. She may have to get up night after night to take care of a sick child, and yet must by day continue to do all her household duties as well; and if the family means are scant, she must usually enjoy even her rare holidays taking her whole

brood of children with her. The birth pangs make all men the debtors of all women. Above all, our sympathy and regard are due to the struggling wives among those whom Abraham Lincoln called the plain people, and whom he loved and trusted; for the lives of these women are often led on the lonely heights of quiet, self-sacrificing heroism.

Just as the happiest and most honorable and most useful task that can be set any man is to earn enough for the support of his wife and family, for the bringing up and starting in life of his children, so the most important, the most honorable and most desirable task which can be set any woman is to be a good and wise mother, in a home marked by self-respect and mutual forbearance, by willingness to perform duty, and by refusal to sink into self-indulgence, or avoid that which entails effort and self-sacrifice. Of course, there are exceptional men and exceptional women, who can do and ought to do much more than this; who can lead, and ought to lead, great careers of outside usefulness in addition to—not as substitutes for—their home work; but I am not speaking of exceptions; I am speaking of the primary duties, I am speaking of the average citizens—the average men and women who make up the nation.

Inasmuch as I am speaking to an assemblage of mothers, I have nothing whatever to say in praise of an easy life. Yours is the work which is never ended. No mother has an easy time, and most mothers have very hard times; and yet, what true mother would barter her experience of joy and sorrow in exchange for a life of cold selfishness, which insists upon perpetual amusement and the avoidance of care, and which often finds its fit dwelling place in some flat designed to furnish, with the least possible expenditure of effort, the maximum of comfort and luxury, but in which there is literally no place for children?

The woman who is a good wife, a good mother, is entitled to our respect as is no one else; but she is entitled to it only because, and so long as, she is worthy of it. Effort and self-sacrifice are the law of worthy life, for the man as for the woman; though neither the effort nor the self-sacrifice may be the same for the one as for the other. I do not in the least believe in the patient Griselda type of woman, in the woman who submits to gross and long-continued ill treatment, any more than I believe in a man who tamely submits to wrongful aggression. No wrongdoing is as abhorrent as wrongdoing by a man towards the wife and the children who should arouse every tender feeling in his nature. Selfishness towards them, lack of tenderness towards them, lack of consideration for them, above all, brutality, in any form, towards them, should arouse the heartiest scorn and indignation in every upright soul.

I believe in the woman's keeping her self-respect, just as I believe in the man's doing so. I believe in her rights just as much as I believe in the man's, and, indeed, a little more; and I regard marriage as a partnership, in which each partner is in honor bound to think of the rights of the other as well as of his or her own. But I think that the duties are even more important than the rights; and in the long run, I think that the reward is ampler and greater for duty well done, than for the insistence upon individual rights, necessary though this, too, must often be. Your duty is hard, your responsibility great; but greatest of all is your reward. I do not pity you in the least. On the contrary, I feel respect and admiration for you.

Into the woman's keeping is committed the destiny of the generation to come after us. In bringing up your children, you mothers must remember that, while it is essential to be loving and tender, it is no less essential to be wise and firm. Foolishness and affection must not be treated as interchangeable terms; and besides training your sons and daughters in the softer and milder virtues, you must seek to give them those stern and hardy qualities which in after life they will surely need. Some children will go wrong in spite of the best training; and some will go right, even when their surroundings are most unfortunate; nevertheless, an immense amount depends upon the family training. If you mothers through weakness bring up your sons to be selfish, and to think only of themselves, you will be responsible for much sadness among the women who are to be their wives in the future. If you let your daughters grow up idle, perhaps under the mistaken impression that as you yourselves have had to work hard they shall know only enjoyment, you are preparing them to be useless to others and burdens to themselves. Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties. Teach them that work, for themselves and also for others, is not a curse but a blessing; seek to make them happy, to make them enjoy life, but seek also to make them face life with the steadfast resolution to wrest success from labor and adversity, and to do their whole duty before God and to man. Surely she who can thus train her sons and daughters is thrice fortunate among women.

There are many good people who are denied the supreme blessing of children; and for these we have the respect and sympathy always due to those who, from no fault of their own, are denied any of the other great blessings of life. But the man or woman who deliberately foregoes these blessings, whether from viciousness, coldness, shallow-heartedness, self-indulgence, or mere failure to appreciate aright the difference be-

tween the all-important and the unimportant—why, such a creature merits contempt as hearty as any visited upon the soldier who runs away in battle, or upon the man who refuses to work for the support of those dependent upon him, and who, though ablebodied, is yet content to eat in idleness the bread which others provide.

The existence of women of this type forms one of the most unpleasant and unwholesome features of modern life. If anyone is so dim of vision as to fail to see what a thoroughly unlovely creature such a woman is, I wish he would read Judge Robert Grant's novel, *Unleavened Bread*, ponder seriously the character of Selma, and think of the fate that would surely overcome any nation which developed its average and typical woman along such lines.

Unfortunately, it would be untrue to say that this type exists only in American novels. That it also exists in American life is made unpleasantly evident by the statistics as to the dwindling families in some localities. It is made evident in equally sinister fashion by the census statistics as to divorce, which are fairly appalling; for easy divorce is now, as it ever has been, a bane to any nation, a curse to society, a menace to the home, an incitement to married unhappiness and to immorality, an evil thing for men and a still more hideous evil for women. These unpleasant tendencies in our American life are made evident by articles such as those which I actually read not long ago in a certain paper, where a clergyman was quoted, seemingly with approval, as expressing the general American attitude when he said that the ambition of any save a very rich man should be to rear two children only, so as to give his children an opportunity "to taste a few of the good things of life."

This man, whose profession and calling should have made him a moral teacher, actually set before others the ideal, not of training children to their duty, not of sending them forth with stout hearts and ready minds to win triumphs for themselves and their country, not of allowing them the opportunity, and giving them the privilege of making their own place in the world, but, forsooth, of keeping the number of children limited that they might "tast a few good things!" The way to give a child a fair chance in life is not to bring it up in luxury, but to see that it has the kind of training that will give it strength of character. Even apart from the vital question of national life, and regarding only the individual interests of the children themselves, happiness, in the true sense, is a hundredfold more apt to come to any given member of a healthy family of healthy-minded children, well brought up, well educated, but taught that they must shift for themselves, must

win their own way, and by their own exertions make their own positions of usefulness, than it is apt to come to those whose parents themselves have acted or, and trained their children to act on, the selfish and sordid theory that the whole end of life is "to taste a few good things."

The intelligence of the remark is on a par with its morality, for the most rudimentary mental process would have shown the speaker that if the average family, in which there are children, contained but two children, the nation as a whole would decrease in population so rapidly that in two or three generations it would very deservedly be on the point of extinction, so that the people who had acted on this base and selfish doctrine would be giving place to others with braver and more robust ideals. Nor would such a result be in any way regrettable; for a race that practiced such a doctrine—that is, a race that practiced race suicide—would thereby conclusively show that it was unfit to exist, and that it would better give place to people who had not forgotten the primary laws of their being.

To sum up, then, the whole matter is simple enough. If either a race or an individual prefers the pleasures of mere effortless ease, of self-indulgence, to the infinitely deeper, the infinitely higher pleasures that come to those who know the toil and the weariness, but also the joy, of hard duty well done, why, that race or that individual must inevitably in the end pay the penalty of leading a life both vapid and ignoble. No man and no woman really worthy of the name can care for the life spent solely or chiefly in the avoidance of risk and trouble and labor. Save in exceptional cases, the prizes worth having in life must be paid for, and the life worth living must be a life of work for a worthy end, and, ordinarily, of work more for others than for one's self.

The man is but a poor creature whose effort is not rather for the betterment of his wife and children than for himself; and as for the mother, her very name stands for loving unselfishness and self-abnegation, and, in any society fit to exist, is fraught with associations which render it holy.

The woman's task is not easy—no task worth doing is easy—but in doing it, and when she has done it, there shall come to her the highest and holiest joy known to mankind; and having done it, she shall have the reward prophesied in scripture; for her husband and her children, yes, and all the people who realize that her work lies at the foundation of all national happiness and greatness, shall rise up and call her blessed.

Jules Verne.

"Idol of boys,—two generations of them—king of romancers,

author of a hundred books, his name has been carried by innumerable translations into every country where youth loves to hearken to tales of the marvelous." He died on March 24, in Amiens, at the age of seventy-seven, having been born in Nantes, France, February 8, 1828. In 1863, when he was thirty-five, he finished his first novel, *Five Weeks in a Balloon*, but he began to write when twenty-two years old, and during his life he produced in all about eighty novels. His first novel was printed in *Hetzel's Magazine*, whose publisher recognized in him the creator of a new idea, that of scientific and geographic romance. So he proposed a long contract by which Verne should produce for him two novels a year. This contract was drawn, so it is said, for fifty years, and the price was four thousand dollars a year. Verne accepted it, and continued to write under it for the rest of his life, faithfully producing two books a year. He married his wife, a widow, in 1857 and in his later years made his home in Amiens, her city of birth. He traveled much, and visited the United States at one time, crossing the ocean in the *Great Eastern*. He saw Niagara ice-bound, and made use of the wonderful scene in one of his novels. Great Britain, Scandinavia, and Southern Europe, about the Mediterranean, were his favorite haunts, and he always wove tales of thrilling adventure from his experiences. He wrote to the last, having this year issued *The Master of the World* and *A Drama in Livonia*; this, notwithstanding ill health and partial blindness. He was town councilor of Amiens for several years, and was officer of the Legion of Honor, having the distinction of being the last man decorated by the Empire, which expired two hours after his decoration. His tales may well be styled the modern "Arabian Nights." The following incidents of his life are culled from the *Baltimore News*:

One of the peculiar traits of Jules Verne was his love for the boys for whom he wrote. On one occasion he walked into a school reading club in Ramsgate, England, and, laying a letter written in a boyish hand on the table, he said in his quaint French-English:

"Boys, I am M'sieu' Verne. I thank you for your invitation. Let us now put some more coal on the fire and tell stories."

An interesting story is passed around in French literary circles with regard to the contract by which Verne issued two books a year. It is said that this contract was made forty years ago, and called for two

stories a year for a remuneration of twenty thousand francs per annum, or about four thousand dollars. It is said that, despite the enormous circulation of his works, which have been translated even into Persian and Japanese, Jules Verne never received a penny more than his stipulated salary. His publisher, however, gave the author valuable presents from time to time.

Verne secured the basis for his novels by wide reading, especially of works of geography and travel and of the reports of scientific societies. Then he permitted his imagination to run riot, though with a method that made his inventions seem possible and plausible.

To many Verne has appeared as a prophet, since he forestalled in his mythical adventures, the submarine boat, the airship, the automobile and other modern wonders, among them several of the most important developed in warfare.

In speaking of his manner of collecting material for his books, which always dealt with the latest scientific problems, M. Verne once said: "I am a great reader, and always read with pencil in hand. I carry a note book with me, and always jot down anything that may appear to be of possible use in my books. Every day after lunch I read through fifteen different papers, bulletins of scientific societies, and whatever I can obtain that is new on geography. I have thus amassed thousands of notes on all subjects.

Some of the leading and most popular books by Verne are *The Mysterious Island*, which appeared in 1870; *A Journey to the Center of the Earth*, in 1872; *Michael Strogoff*, in 1876; *The Green Ray*, in 1882; *Christopher Columbus*, in 1883; *The Southern Star*, in 1884; and *The Carpathian Chateau*, in 1892.

Two New States in Canada.

The bill to admit two new states into the Canadian federation, under the name of provinces, has been submitted to the Canadian parliament at Ottawa. They will be made out of the four North-west territories of Alberta, Athabasca, Assinaboia, and Saskatchewan. The names to be given them are Alberta and Saskatchewan, and the dividing line between the east and west will be the 110th line of west longitude. Calgary is to be the capital of the former, and Regina, the present capital of the North-west territories, the capital of Saskatchewan.

This will give important political advantages to the people of

the new provinces, without adding materially to the burden of taxation. The federal government, at Ottawa, is to pay \$50,000 a year for the support of executive and legislature of the two new provinces. It will also pay them eighty cents per head of population, until the grant reaches \$640,000 a year, when it will be fixed at that amount. Each province will receive \$92,000 a year for public buildings, for five years, and then each is to receive \$405,-375, annually, as an offset to the assumption of the debts of Upper and Lower Canada, in 1867, by the federal government. As a compensation for the release of public lands, by the new provinces, each is to receive \$375,000 a year, until the population reaches 400,000; and three times as much, when the population shall exceed 1,200,000.

It will be seen from the above figures that each will start with an income of over a million a year, to be paid by the Dominion government. The population of each is now about 250,000. In addition to such a liberal provision, it may be noted that the provinces will not be under any burden for the support of the militia and the judges. The burden of taxation will be so very light that one may easily discern an invitation to American farmers to settle in these provinces, where land will, no doubt, continue to be wholly free from taxation. The rush from this country has been extraordinary; and Canadians feel very jubilant over the outlook for the North-west. The colonists already located there will feel relieved to learn that under provincial government their lands will not bear any new burdens, *i. e.* the farm lands.

The bill admitting these territories to provincial government provides that public funds may be used for private schools. This provision, it is believed, has been inserted at the instigation of the members of parliament from the province of Quebec which is almost wholly Catholic. At the same time, the liberals who are Protestants strongly oppose such support of private schools, even where secular branches are given. If the provinces are left to themselves, they will keep entirely separate all private schools from a public school system which will enjoy all funds set apart for education.

PRIEST AND POET.

The priest at the foot of the ladder stood weeping,
The poet stood smiling at the head of the stair;
Said the priest to the singer: "I pray you to tell me
The road that you traveled to get where you are.
I have stood here as herald and watchman and shepherd
Since long years before you were born, night and day;
There's only one road to the place you are standing,
And I know that you never ascended this way."
Said the poet, in turn, to the sad, holy preacher:
"You are right, I am certain, so rest and be calm;
No ladder I climbed, no creed was my teacher,
God made me up here; I was born where I am."
—BEN FRANKLIN BONNELL, in *National Magazine*.

RESPONSE.

(*For the Improvement Era.*)

BY BISHOP O. F. WHITNEY.

What you say may be true, both of poet and preacher,
One at head of the flight, one at foot of the stair.
But tell me, which one the more truly God's teacher,
Because of his standing down here, or up there?
If each does his duty, no more is demanded.
Then what cause for weeping, as if weal or woe
Were a question of rank, a matter of station,
A problem of stature and stilts high or low!
Moreover, the poet may preach, and the preacher
A poet may be, though no poem he brings.
'Tis not rhyming alone—'tis not sound makes the singer;
He must see, hear and feel all the songs that he sings.
I am not at all certain no creed and no climbing
Were needful to place poets just where they are.
E'en the spot of one's birth, may it not be the guerdon
For life on some planet pre-mortal, afar?
An heir of the ages is poet, is preacher,
A composite product, as everything shows.
The poet is "born," but is also created,
And haply the preacher helped make him—who knows?

Salt Lake City, Utah.

THE CITY OF ENOCH.

BY GEORGE W. CROCHERON.

President Brigham Young said, in a sermon delivered June 3, 1860, "Enoch was the only man that could build a city to God; and as soon as he had it completed, he and his city, with all its walls, houses, lands, rivers, and everything pertaining to it, were taken away."

The scriptures inform us that Enoch walked and talked with God three hundred and sixty-five years. We have no biblical data upon which to form a correct idea of the population inhabiting that truly wonderful city, but the inference would justify the belief that the population must have been of an exceeding great number. Doubtless they were, to a great extent, an agricultural people, embracing the cultivation of cereals, grasses and fruits. The manufacture of various fabrics of clothing and the handiwork created by skilled labor, incidental to various trades, were among the necessities required for the community. That there were poets, philosophers, historians, artists, inventors and men and women possessing genius of various grades, the writer does not doubt.

We may believe they were a self-sustaining community, since history, either sacred or profane, does not treat of interchange of their products with other nationalities. Therefore, strictly speaking, a marked exclusiveness was maintained among them. They were bound together in the indissoluble bonds of love and fraternity, in the most exalted sense of those terms. Speculation in values, the desire to hoard up wealth for self-aggrandizement, which fosters the spirit of pride, had no place among them. Their

lives and environments presented a picture of millennial bliss, and in a certain degree, it may be called the first millennium on earth, because the powers of darkness held no dominion over them, so great was their union. So universal was the spirit of love enjoyed by Enoch's people that it would seem that the animal creation and the birds of the air must have partaken of the divine influence prevailing, while marked results were witnessed in the increase of the earth's products of grains and fruits.

What was the primal cause which brought about this happy condition of society, socially, religiously and industrially? It was due to the people having consecrated their time, talents, and all their earthly possessions, to one common end—the good of the whole community. The words of the Master will find application here, "Except ye are one, ye are not mine." The people of Enoch were a unit in keeping the law of consecration, hence the blessings which followed. We are told that when conditions become favorable, in a future day, the glorious principle of consecration will again be introduced as a preparatory event preceding the coming of the Lord. Who will abide this great law of exaltation? Those whose eyes are single to the glory of God and to the upbuilding of his great latter-day work, for the glory of Zion, "and the perfecting of the Saints."

The principle of consecration was alluded to, in a limited sense, when the Savior said to the rich young man, "Go and sell that thou hast, and give it to the poor, and thou shalt have treasure in heaven: and come and follow me." We are told that we shall be tried in all things. Some persons have apostatized from the church because of poverty, others from having gained great wealth; so, we see that these two extremes have wrecked the salvation of certain individuals. It is said that the optic nerve is one of the most sensitive in the human being. Some persons who possess a very strong feeling of holding on to property, are like the rich young man whom the Savior conversed with, and these will doubtless refuse to accept the law of consecration. Hence, the need of these words of admonition: If prosperity floweth unto thee like a river, be humble, keep the faith. Should poverty assail you, in its most threatening form, be humble, keep the faith. Let the spiritual have precedence, hold the temporal in abeyance. When

this order of procedure is reversed, a person is trespassing on dangerous ground.

Referring to the extract from President Young's sermon, what a wonderful exhibition of the power of the Almighty was witnessed when Enoch's city was translated! Hail to the day of its return to earth, when the earth is prepared for its reception!

Salt Lake City.

LOVE AND WORK.

“ ‘I love you, mother,’ said little John;
Then forgetting work his cap went on,
And he was off to the garden swing,
Leaving his mother the wood to bring.

“ ‘I love you, mother,’ said rosy Nell,
‘I love you better than tongue can tell.’
Then she teased and pouted full half the day
Till her mother rejoiced when she went to play.

“ ‘I love you, mother,’ said little Fan,
‘Today I’ll help you all I can.
How glad I am that school doesn’t keep.’
So she rocked the baby till it fell asleep.

“Then stepping softly she took the broom
And swept the floor and dusted the room.
Busy and happy all day was she,
Cheerful and helpful as child could be.

“ ‘I love you, mother,’ again they said,
Three little children going to bed.
Now how do you think that mother guessed
Which of them really loved her best?”

—*Selected.*

EDITOR'S TABLE.

LIVE IN PEACE.

Among the requirements made of the former-day Saints was this: "If it be possible, as much as lieth in you, live peaceably with all men." The Latter-day Saints as a people have diligently sought to conform thereto; and yet, they have often been troubled and compelled to bear the heavy burden of disturbance and contention.

But after all, one should not expect constant peace and quiet nor do I believe the Apostle Paul meant, in his injunction to the Roman Saints, that resistance, resentment and just retaliation are wrong when occasion offers, for it will be noticed that his counsel to live in peace is not absolute, but rather conditional: "If it be possible," he says, showing that there are times when it is not possible to live in peace, and when, really, it would be cowardly to do so. Viewing the life of the Savior, we find that even he stirred up trouble at times, notwithstanding his coming was announced by the angels as bringing "peace on earth and good will to men." He disturbed the money changers, the priests, and the Pharisees, and was even compelled to flee from the mobs whose peaceful religious inertia he invaded with the gospel of truth and salvation; while he finally declared that he came not to send peace, but a sword. He made many enemies, and stirred up trouble wherever he went, for he did not hesitate to condemn evil wherever it appeared, whether or not such condemnation resulted in peace or contention. His mission was to reveal truth, and he was true to his mission, come what might.

And his apostles were similarly situated. They were even charged with turning the world upside down! I recall the incident of Paul and Silas preaching Christ in the synagogue of the Jews, in Thessalonica. It appears that many believed and consorted with them, "even of the devout Greeks a great multitude, and of the chief women not a few." "But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decree of Cæsar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city when they heard these things."

The apostles tried to live in peace, if possible, but they did not cease preaching Jesus, for that duty and mission was a peace-disturber which they could not and would not control. So, we conclude that, notwithstanding the desire of good men for peace, and that the benison of God is pronounced upon the peacemaker, contentions will arise. As they arose in the days of Jesus and his apostles, so do they arise today.

Like the ancient Saints, the Latter-day Saints are commissioned to perform a mission, which is to preach the gospel, to administer in its ordinances, to gather the righteous, and to build up the Church of Christ; and, as with the ancients so now, the unbelievers, moved with envy, often take unto themselves certain lewd fellows of the baser sort, who gather a company and set cities and towns in an uproar. Yet, regardless of the injunction to live at peace with all men, we must prove true to our gospel mission, and go about our work with love in our hearts for all men, fearing none, doing our full duty, living lives of righteousness void of offense toward God and all men. It were cowardly to do otherwise; to shirk duty because of fear! Peace, therefore, is sometimes possible, sometimes impossible.

But there is, nevertheless, great need for the Saints to con-

trol that in them which is cause for contention and strife; and at the same time learn what it is that they cannot control, that is cause for great disturbance. While it is their true vocation to live peaceably with all men, there is also a duty of excitement. Every impulse of our lower natures, which is a disturbing element, should be controlled in the interest of peace. The tongue should be governed, haughtiness should be subdued; pride, selfishness and a disposition to sacrifice others' interests; envy in business, jealousy, teasing, irony, jests and sarcasm, boasting and provoking a quarrel, all must be eliminated, in the interest of peace and for our own welfare. The vocation of the talebearer, the scandal-monger, the whisperer of evil, should have no followers among the Latter-day Saints. The traitor to friendship, the assassin of character, must have no place in our hearts. Inasmuch as these things disturb the peace of our fellows, or rise up and provoke men, they must be avoided and ruled out of our lives.

In their place we are to carry in our hearts a feeling and desire for peace, and be governed wholly by good will toward men, studying those better things which make for their higher and nobler happiness and pleasure.

On the other hand, there are times when peace must be broken. It is when the nobler impulses of our higher natures rebel against evil which is so imbedded in the practice of men that any opposition to it brings about a clash. Then it is that, to keep peace with our own consciences, we must contend and stand for the right. Wickedness must be resisted with might and main; virtue must stand in the way of pleasure; duty must be done; unwelcome truths must be told, no matter what disturbance may result. It was these feelings in the hearts and bosoms of Christ and his apostles that made them apparent peace-breakers; it is such conditions that have largely surrounded the Latter-day Saints since first the Prophet Joseph was told by the angel of God that the contending sects of Christendom had departed from God and were all wrong, having a form of godliness but denying the power thereof. The servants of God in these days, as has always been the case in every age of the world, have found it impossible to avoid conflict; and, because of waging battle for truth and right, confusions have often arisen out of their testimonies and careers.

Their motives have been misinterpreted; wicked men have charged them, because they have resisted their wickedness, with all the mischief, trouble and disturbance that ensues.

But shall we therefore not do our duty? One can easily see that under certain circumstances a good man may be a disturber in a community, and yet a benefactor in it. So, also, then, may a just and upright community be in the nation. Often the truth cannot be told fully without offending men. Jesus could not do it; neither could his apostles. Being followers of Jesus and his apostles, it cannot be expected that the Latter-day Saints can do it. But let us remember in this connection that the truth need not be rashly told. Because it disturbs the peace, and because at times it is necessarily offensive, we should all the more seek to make it as little offensive as possible, without stealing away "its power, its edge and effectiveness." We should still learn to obey the injunction: "If it be possible, as much as lieth in you, live peaceably with all men."

JOSEPH F. SMITH.

THE ANNUAL CONFERENCE.

There may have been some anxiety about the outcome of the annual conference this year. Certain it is that a few people were nervous, fearing disorder and disunion on account of the fierce attacks lately made against the authorities and the Church. But all these fears were dispelled, and contentment and satisfaction took their place, by the actions of the people at the 75th annual conference held in Salt Lake City, on April 6, 7, and 9. This conference was one of the best-spirited gatherings ever held. It was also the largest, and certainly one of the most enthusiastic, in the history of the Church.

That Zion is growing was freely admitted on all sides; and that this is the case, in spirit, zeal, good works, character, and nobility with the average individual, was just as evident as that the people are

increasing in numbers. That the people are united, zealous in good deeds, full of faith in the work of the Lord, anxious to uphold the authorities, was manifest as well in their expressions as in their beaming countenances. The authorities were practically unanimously sustained on the anniversary day of the Church. There were only two dissenting votes. It must have been an inspiring sight to the authorities to observe the mighty wave of hands arise enthusiastically into air, seemingly forced there with a significant meaning of good will, as the several names were presented. The authorities were sustained with a spirit of zeal and confidence never surpassed, causing joy in the hearts of the Saints, and creating consternation to those who have endeavored so hard to engender strife and division among the Latter-day Saints. It was evident to all who attended the services that the Saints are united, and firmly established in the faith and in the great work of the Lord; and further, that they have confidence in President Joseph F. Smith, and his associates as men of God, able, under his direction, to solve the problems of Church government to the people's best interest and to the building up of the Church of Christ, and the redemption of Zion.

In his opening address, President Joseph F. Smith, on the morning of the 6th of April, reported the general condition of the Church. He referred to the increasing temporal prosperity of the Saints, to their favorable spiritual condition; their unity, and the remarkably few local and other difficulties or differences existing among them. He said that the Lord had blessed the people, and will continue to bless them if they shall continue faithful to him. Reverting to financial affairs, he mentioned the purchase of property for mission headquarters, and the building of churches in various mission fields, notably in England, Denmark, Norway, Sweden, various parts of the United States, and on the islands of the sea; the purchase of land in Jackson county adjacent to the temple site; the building of the Latter-day Saints hospital, and various other improvements for the benefit of the Saints and the promulgation of the gospel. The great assembly listened to his remarks with rapt attention, and with enthusiastic approval. All who spoke or took part in the conference services, were similarly received.

The reports which were given by the presidents of stakes

were encouraging, and indicate a steady spiritual growth, as well as a satisfactory temporal development of the people. Although in some stakes the people have met with difficulties, and have been unfortunate because of drouth which has destroyed their crops, or floods which have spoiled their lands, they have, nevertheless, rejoiced in the gospel work, with no word of complaint. In such cases necessary help was extended from the Church funds, and the assisted Saints have again taken up vigorously their temporal and spiritual labors.

The reports from the different missions were very encouraging, showing steady increase in the number of converts, in most of them. That the Church, in the recent past, has secured and built comfortable meetinghouses, also suitable mission headquarters for the various missions, has added great interest in this branch of the gospel work.

At each session of the conference the great tabernacle was crowded to its utmost, and many were unable to gain admission. On the afternoon of Sunday the tabernacle was filled until it could hold no more. So also with the assembly hall, while several thousands were gathered near the Bureau of Information, where a special out-door meeting was held. The singing of the Salt Lake tabernacle choir and the Ogden tabernacle choir was a pleasant feature of the conference. A number of special musical numbers, solos and quartets, were rendered.

A notable incident was the testimony of Brother John W. Rigdon, son of Sidney Rigdon who for years in the early rise of the Church was a member of the First Presidency. Brother Rigdon spoke of his father's testimony regarding the establishment of the latter-day work, and the coming forth of the Book of Mormon. He said he is now one with the Latter-day Saints.

On Friday evening, a general priesthood meeting was held in the tabernacle, where reports and instruction pertaining to the priesthood were given; while a special priesthood meeting was held on Saturday for the presiding authorities of the Church.

If any one truth was demonstrated more than another, at this great gathering, it was that unjust criticism binds friends in closer ties. The conference also established, beyond a doubt, that the Church of Jesus Christ of Latter-day Saints is a live and vigor-

ous factor in the accomplishment of the glorious purposes of God which are to come to full fruition in the latter days.

“WATCH THE CAPTAIN.”

“I tell you in the name of the Lord Jesus Christ, there is no power upon the earth or in hell that can disturb the peace and quietude, the prosperity and success of this people, or interrupt the progress of this great and glorious work of our God. I dare prophesy that, in the name of Jesus Christ, for I know that it will be justified, every word of it. God has stretched forth his hand to accomplish a work, and that work will roll forth. Men may die, men may be slain, men may fall on the right hand and on the left, but the column will still press forward, it will still march onward gathering in from every land and from every nation the honest, the meek, the lowly, and those who love righteousness and who desire to serve our God. I can truthfully say I do not believe that there ever was a time when threats were made against us, when greater peace and less fear rested down upon the servants of God than at the present time. I look at our President—I always did watch the captain of the ship with peculiar interest, when on the ocean surrounded by icebergs, or when in the midst of great storms, as I have been a few times. I watched his eye and his demeanor, and I fancied, and I think very correctly, that I could form a good idea of our peril by watching him. I have been in storms when everybody on board, excepting the elders, expected to go down. I did the same thing when a boy, watching the Prophet Joseph, the few opportunities that I had of doing so. I did the same with President Young, when he lived. In times of threatening danger and of anxiety, I noticed the spirit that moved upon him, as well as its operations upon myself. I do the same today with President Taylor. I have watched his bearing and have listened to his words; and I have taken notice of his spirit, as I have also of the brethren associated with him. I have witnessed but one spirit, and felt but one feeling, and have had but one thought impressed upon me by their demeanor; and this spirit, and the impression it makes, corresponds exactly with my own. I feel

that I am in accord with him and with them, and while this is the case, I feel that there is no real danger for Zion; that God, our heavenly Father, is still watching over us, and is permitting us to pass through these trials for an express purpose."—PRESIDENT GEORGE Q. CANNON, Oct. 8, 1882.

TESTIMONY OF JOHN W. RIGDON.

In the article under the above title in the April number of the ERA, an error, in reporting the statement of John W. Rigdon, inadvertently crept in. In the second paragraph, on page 466, it is said, "I, myself, well remember when Parley P. Pratt brought the book to my father's house," etc.

This paragraph should read as follows: "I, myself, well remember having been informed by my mother, and also recently by my sister Athalia, who is now alive, of the time when Parley P. Pratt, Oliver Cowdery, and Ziba Peterson brought the book to my father's house, and presented it to him, and I also know, through them, that this was the first time that my father ever saw it," etc.

Brother Rigdon was only a few months old at the time this incident occurred, and consequently it is obviously an error to state, as was inadvertently done, that he remembers the incident. Brother Rigdon, who otherwise practically made the same statements in the late conference as appeared in the last number of the ERA, called and asked that this correction be made.

THE GREAT TEMPLE.

This is the title of a hand-book of twenty-seven pages recently printed by the Bureau of Information and Church Literature of Salt Lake City, and written by Elder D. M. McAllister. The pamphlet is beautifully illustrated with cuts of the temple, and parts thereof, together with a one-page cut of the temples at Nauvoo, St. George, Manti, Logan, and Kirtland; also a portrait of Joseph the Prophet. This is one of the best descriptions of the great temple which has ever been written, and contains, besides, a

concise statement from authentic sources naming the purposes for which the holy structure has been built. It satisfies all reasonable inquiry concerning the building, giving, as it does, its history, dimensions, architectural features, and the significance of the emblems; together with a description of the adjoining buildings, the interior of the temple, and its cost. There is also a division on historical temples, and a statement concerning the admission of non-“Mormons” before its permanent opening, together with an explanation of its present exclusiveness, and a short description of all the temples heretofore built by the Latter-day Saints. In addition to this, there are divisions on Latter-day Saint character; the temple ceremonies, including baptism for the dead; marriage for eternity, and sealing children.

It is a book whose information should be understood by every Latter-day Saint, and which will tend greatly to enlighten all people concerning the magnificent structure the Latter-day Saints have built as an offering to the Lord.

QUESTIONS AND ANSWERS.

Who is to lead the ten tribes from the north?

No person has ever been named in revelation, but the keys were given to the Church of Jesus Christ, through the Prophet Joseph Smith, to lead the ten tribes from the land of the north. The questioner is referred to section 110, Doctrine and Covenants, in which it is said that this truth was made manifest to Joseph the Seer and Oliver Cowdery, in a vision while in the Kirtland temple, on the 3rd of April, 1836. The 11th verse reads:

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

Has a priest the authority to administer to the sick in the absence of an elder?

No; the lesser priesthood holds the keys of the ministering

of angels and the preparatory gospel, which is of repentance and of baptism, and the remission of sins, and the law of carnal commandments. Priests are to teach the principles of the gospel as directed by the Spirit, but when there are any sick, "the elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name." (Doctrine and Covenants, sec. 42: 44; also verses 12, 13, and James 5: 14). There is no objection to a priest assisting in this ordinance, when he is called upon by an elder, but nowhere is he given authority to do so in the absence of an elder.

What is the correct wording of the fourth article of faith? Were the articles of faith given by revelation; if so, when and where?

The fourth article of faith as now given reads: "We believe that the first principles and ordinances of the gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost." When the Prophet Joseph Smith first wrote the articles of faith, in Nauvoo, in 1842, they were included in a letter to a newspaper publisher who had written to obtain a short account of the founding of the Church, its progress and persecutions, and were in no wise then given as a revelation, though their principles, ordinances, and doctrines, had, of course, previously been revealed to the Prophet. In this writing, the fourth article began: "We believe that these ordinances are," etc. The change, as above given, was first made in Talmage's *Articles of Faith*, for the obvious reason that the article in question enumerates both principles and ordinances—faith and repentance are principles; baptism and the laying on of hands are ordinances.

"MAN PROPOSES."

Perhaps some of the young ladies who are readers of the ERA will answer this perplexing question, in some other way than that of the unreturned missionaries who have sent the following to the ERA. We shall be glad to print the best reply:

EDITOR IMPROVEMENT ERA:—We have searched in vain for the moral in the story "Man Proposes," in the ERA for March. We, however, think we have found something else, a secret, in fact, which has long puzzled us, and which is this: Why do so many of the Latter-day Saint girls "go back on" their absent young men in the mission field?

The problem is now solved, by the aid of "Man Proposes," as follows: These missionaries are usually not wealthy young men, and, because of their temporary absence from money-making employment, there are no prospects for them of immediate worldly riches. The girls are aware of this, and know that these young men as husbands cannot continue to array their wives' "delicate forms" in "shining pink satin dresses" or hang around their necks "priceless bertha of Duchesse lace," or add to the already "heavily ringed fingers" a "diamond ring to sparkle on the engagement finger,"—therefore, excuse the slang, it is "all off" with these boys—these

(Yours truly,) _____

UNRETURNED MISSIONARIES.

Liverpool March 20, 1905.

ANNUAL M. I. A. CONFERENCE.

At a meeting of the General Boards, on Wednesday, April 19, it was decided to hold the annual conjoint M. I. A. conference on Friday, Saturday and Sunday, June 9, 10, 11, 1905, in Salt Lake City. The first conjoint officers' meeting will be held in the Assembly Hall, 10 a. m., Sunday, and general meetings will follow at 2 and 7 o'clock p. m. in the tabernacle. Interesting programs will be presented. Separate officers' meetings, which all the officers are specially invited to attend, will be held on Friday and Saturday, at 10 a. m. and 2 p. m. An officers' reception, including a light program, refreshments and dancing, will be given in the Granite Stake Tabernacle on the evening of the 9th. Every M. I. A. worker in the Church should make it a point to be present at this conference. Let us make it a feast of information, inspiration to work, and social rejoicing. Rates on all the railroads will be secured. Watch for the announcements.

NO. 7. VOL. I WANTED.

The ERA of above volume is wanted at this office. We will pay 25 cents for each number.

NOTES.

Of all the advantages that come to any young man, I believe it to be demonstrably true that poverty is the greatest.—HOLLAND.

It would be an unspeakable advantage if men would consider the great truth, that no man is wise or safe but him that is honest.—RALEIGH.

A man should always have the courage and conviction to do what is right, and what is for the interest of his principles, no matter whether he represents a corporation or an individual.

Hamilton Wright Mabie, in an address to the students of the Eastman Business College said: "If I were a young man or a young woman going out in the world today, I should not dare to go out unless I had given myself every possible educational opportunity—unless I had made myself absolutely master of the thing I wanted to do. I tell you today that the tragedy of modern life is the tragedy of the half-educated man or woman. It is the tragedy of the man or woman who wants to do something and cannot do anything well."

The following were Abraham Lincoln's maxims for longevity. "Do not worry; eat three square meals a day; say your prayers; think of your wife; be courteous to your creditors; keep your digestion good; steer clear of biliousness; exercise; go slow and easy; maybe there are other things that your special case requires to make you happy, but, my friend, these, I reckon, will give you a good life."

How many people there are in the world who would amount to something if they only added two qualities to their make-up—application, persistence. These dreamers waste their energies in making resolutions which they never carry out. They deceive themselves by thinking that mere ambition to do something will surely take them somewhere; but it will not. Many men are always dreaming of some great invention or some marvelous discovery in chemistry or physics—something which is going to benefit or revolutionize the world; but they carry their secret to the grave because they never develop their practical faculties commensurately with their dreaming faculties.—Success.

IN LIGHTER MOOD.

The chief end of man is the one with the head on.—*Chicago News*.

The following dialogue was overheard in a drug-store:

Druggist (to little girl customer): "Did you say pills, miss?"

Little girl: "Yes, sir, please."

Druggist: "Antibilious?"

Little girl: "No, sir, but uncle is."—*Harper's Weekly*.

A lecturer "fishing for a compliment" said to a woman in the audience, whom he met at the close of his lecture in a little country town, "I hope that I succeeded in interesting you, madam."

"Oh, la, yes," was the reply. "There's so little goin' on in this deader'n-a-door-nail town that we git interested in the least fool thing."

Harper's Weekly tells this on a prominent army officer who was discussing the telephone in modern warfare:

"The first thing I do," he says, "after picking up the receiver is to stand in front of a hole in the wall and yell, "Hello!" I get no answer, and repeat the call. About the third time I leave off the last syllable, and the fourth time I put the last syllable first."

The following anecdotes of amusing slips of the tongue are going the rounds:

A certain minister was reading a chapter from the New Testament, when his congregation was treated to this surprising version of a famous passage, "—and Peter crowed three times and the cock went forth and wept bitterly."

Another story tells of a man who, on being asked concerning his familiarity with music, replied that he knew but two tunes: "God Save the Weasel" and "Pop Goes the Queen."

When one is offered something for nothing, it is worth while investigating to see where the "catch" comes in. So evidently thought the anxious lady inquirer at an insurance office:

"I understand that for five dollars I can insure my house for a thousand dollars?"

Clerk: "Yes, madam; if your house burns down we pay you one thousand dollars."

Inquirer: "And do you make any inquiries as to the origin of the fire?"

Clerk: "We make the most careful inquiries, madam."

Inquirer: "Ah! I thought there was a catch in it somewhere."

Honor comes high; so, it appears from the following, does rent in Washington, in the fashionable quarters. Said a lady to the new western senator:

"Now, my dear Senator, I propose to lease this house to you for a mere song, as I am anxious to secure a tenant who will see that my handsome appointments are not damaged."

"And how much, madam," queried the senator, "are you going to ask?"

"Forty-five hundred dollars," calmly responded the lady, "and at that figure it's a bargain."

Whereupon the senator of moderate means lapsed into a deep reverie. After an embarrassing silence, the owner of the house said:

"Why, what are you thinking of, Senator?"

"My dear lady," replied the Senator, "I was just wondering what, in the event of my taking your house, I should do with the remaining \$500 of my salary."

Harper's Weekly reprints some entertaining impromptu witicisms of the English dramatist Douglas Jerrold.

On one occasion, on being asked to contribute to a subscription fund for a needy author, he impatiently inquired the sum needed for relief.

"Well," was the response, "I just think four and two naughts will put him straight."

"Put me down for one of the naughts," was the reply.

A lawyer, replying to the toast of his health drunk at a dinner of artists, stammered out that he did not expect the honor, as law could hardly be considered one of the arts; whereupon Jerrold interjected one word only—"Black."

"There's one song in——," remarked a musical bore to Jerrold, speaking of a popular opera, "which always carries me away."

"Would that I could sing it," ejaculated Jerrold.

It is related that on another occasion a long-winded friend stopped Jerrold, who was hurrying on urgent business along Regent street, with the question, "Well Jerrold, my boy, what is going on?"

"I am," retorted Jerrold, shooting by without further response.

EVENTS OF THE MONTH.

BY JOSEPH F. SMITH, JR.

Local—March, 1905.

WARD REORGANIZATIONS.—On Sunday, 12th, Walter Bramwell was sustained bishop of North Morgan ward, Morgan stake, with R. M. Heiner and Joseph A. Smith, counselors. The same day Morris Peters was sustained bishop of the Perry ward, Box Elder stake, vice Bishop James Nielson, Sen., removed from the ward. His counselors are Vinson Davis and Brigham Nelson. On Sunday, 23th, Bishop Albert W. Davis, Center ward, was honorably released from his position after many years of faithful service, and Robert H. Bradford was sustained bishop of that ward, with Albert J. Davis and Andrew F. Gutke, counselors. These brethren were ordained, on the 28th, under the hands of the Presidency; and at the same time Elder Albert W. Davis was ordained a Patriarch and David F. Davis, counselor in the retiring bishopric, was set apart as an alternate member of the High Council of the Salt Lake stake, a position which he held at the time of the organization of the stake.

UTAH LEGISLATURE.—On Wednesday, 15th, the Legislature adjourned. Following are some of the important measures passed:

H. B. 75. An act providing for county school districts of the first class, placing these upon the same basis of administration as school districts in cities of the second class, and making regulations therefor.

H. B. 118. An act providing for uniform examinations of county school teachers throughout the state.

H. B. 124. An act providing revenue for common school districts where the revenue from the state, county, and district school tax is insufficient.

H. B. 138. An act providing for the establishment of a Central Utah Ex-

periment Station, which is placed under the management of the Agricultural College experiment station.

H. B. 194. An act for the granting to the United States the right of way over state lands for ditches, tunnels, and telegraphs and transmission lines in connection with irrigation works, and providing for the sale of certain state lands within the area of irrigation works controlled or constructed by the United States.

H. B. 203. An act amending the laws relating to the manner of making amendments to articles of incorporation, by which a vote representing a majority of the capital stock of said corporation may amend the articles.

H. B. 232. An act modifying our present irrigation laws.

H. B. 238. An act providing for juvenile courts.

H. J. R. No. 1. Proposing an amendment to the Constitution relating to uniform tax and exemptions therefrom by which mortgages are exempted from taxation.

H. J. M. No. 4. A memorial to Congress praying for a grant of land for a state park, to be located in Strawberry Valley.

S. B. 13. An act providing for investigations of the proper use of irrigation water and the reclamation of alkali lands.

S. B. 45. An act to establish a state board of sheep commissioners, and stating the duties of same.

S. B. 62. An act authorizing cities of the first and second classes to issue scrip against the funds to be raised by special taxes and to dispose of such scrip, and provide for the manner of issuing the same and enforcement and redemption thereof.

S. B. 102. An act providing for the registration of all births and deaths within the state and defining the duties of the state board of health and the division of the state into registration districts and the appointment of local registrars and fixing their compensation; the issuance of birth and death certificates and burial permits, and providing penalties for violation thereof.

S. B. 110. An act to prevent unjust discrimination against publishers of newspapers, by persons, association of persons, and corporations engaged in the business of gathering and distributing for publication, information of news, and declaring such combinations to be unlawful.

STRAWBERRY VALLEY IRRIGATION PROJECT.—At a meeting held Friday, 31st, in the office of Engineer George L. Swendsen, in charge of the reclamation department of Utah, it was decided to carry out the Strawberry valley scheme, and to temporarily abandon the Utah Lake project. In accordance with the decision, the Strawberry valley is to be made into a reservoir site with a capacity for 100,000 acre feet of water. A division dam, forty-six feet high, and three hundred and twenty feet in length, is to be constructed in the southwestern section of the basin, across the Strawberry river. A tunnel, nearly four miles in length, is to be drilled through the Wasatch range, east of Provo, as an outlet to the reservoir into Diamond creek. Channels are to be constructed at the mouth of Spanish Fork canyon which will cover many thousands of

acres of land in the southern part of Utah valley. The total cost is estimated at about \$1,000,000.

DIED.—Monday, 6th, in Liberty, Idaho, Henry Hancock, an old resident, aged 92 years.—Saturday, 11th, in Lehi, Matilda Evans widow of Israel Evans, born Feb. 5, 1830, and a pioneer of 1847.—On the same day, in Kanosh, William H. Manhard, born Canada, Nov. 12, 1823. He was a member of the Nauvoo Legion, and did service in the Walker and Black Hawk Indian wars.—Monday, 13th, in Farmington, Hannah B. Miller, daughter of Jacob and Elizabeth Bigler, a pioneer of 1848, born Harrison county, Va., June 24, 1820; she passed through the persecutions of Missouri and Nauvoo.—In Ogden, Tuesday, 14th, Julius C. Kiesel, a well known citizen, born Ludwigsburg, Germany, May 4, 1835.—The same day, in Fielding, Bracie R. Welling, wife of President Milton Welling of the Malad stake, aged 27 years.—Friday, 17th, in Ogden, Richard J. Taylor, son of the late President John Taylor, born Salt Lake City, Feb. 4, 1848.—Saturday, 18th, in Salt Lake City, Ann A. Cannon, wife of Patriarch Angus M. Cannon. She was born June 10, 1836, in Newcastle county, Delaware; baptized in October, 1855, and came to Utah with her parents in 1857. In 1861 she accompanied her husband to St. George, where they went to build up the settlements on the Muddy. She returned in 1867, and resided in Salt Lake City until her death.—The same day, in Santaquin, William Chatwin, a High Priest of that place, born at Bury, England, June 23, 1823.—The same day in Lake View, Tooele, Walter G. Adamson, born July 1, 1843. He was first counselor to the bishop of that ward.—Sunday, 19th, in Hyde Park, Sarah A. Woolf, a pioneer of 1847, over 90 years of age.—In Lehi, the same day, John Karen, a pioneer of that place, born in Liverpool, in 1834.—Monday, 20th, in Beaver, Eliza Cowdell, born July 1, 1838, and a pioneer of southern Utah.—Tuesday, 21st, in Lewiston, Martha Lewis, wife of President W. H. Lewis, Benson stake, born in Benton county, Tenn., Nov. 8, 1837, and came to Utah in 1850.—The same day, in Salt Lake City, Alfred J. Ridges, born in London, England, July 13, 1850. He came to Utah with his parents.—Saturday, 25th, in Lehi, William Gurney, a pioneer of Lehi, born Aug. 8, 1834, in Bedfordshire, England.—In Ogden, the same day, John Alexander Jost, one of the oldest residents of Weber county; born December 17, 1809, in Halifax, Nova Scotia.—Monday, 27th, in Tooele, Jeanette De La Mare, wife of Patriarch Philip De La Mare. She was an active Church worker, born April 13, 1840, in Dunbarton, Scotland.—Monday, 27th, in Thatcher, Arizona, Patriarch Henry J. Platt, of St. John, born March 15, 1827, in England, and a pioneer of 1847.—Wednesday, 29th, in Nephi, Charles Price, a pioneer of Juab

county, and a veteran of the Church; born in England, 75 years ago.—Tuesday, 28th, in Logan, Mary Knight Benson, widow of Elder Ezra T. Benson, born in England, January, 1830.—Wednesday, 29th, in Spring City, James T. S. Allred, a member of the Mormon Battalion, and a pioneer of Utah, born March 28, 1825.—Thursday, 30th, in Salt Lake City, John Daynes, born Norwich, England, April 15, 1831. He joined the Church when a young man, and came to Utah in 1862. Shortly after he arrived, he established one of the first music stores in the city. For thirty years he was leader of the Twentieth ward choir, and for many years a member of the tabernacle and temple choirs.

April, 1905.

REORGANIZATION OF THE Y. L. M. I. A. PRESIDENCY.—On Tuesday, 4th, the presidency of the Young Ladies Mutual Improvement Association was reorganized, Martha H. Tingey being chosen President in place of Elmina S. Taylor, deceased, she chose Maria Y. Dougall as first, and Ruth M. Fox as second counselors.

HISTORICAL RELIC.—On Tuesday, 4th, John W. Rigdon presented to President Joseph F. Smith, for safe keeping, and to be placed in a Church museum or hall of relics, an oak cane, one of a number made by President Brigham Young out of the oak box in which the body of the Prophet Joseph Smith was carried from Carthage to Nauvoo, after the martyrdom, June 27, 1844. This cane bears the following inscription: "Presented by Brigham Young to Sidney Rigdon, 1844." On the 5th, Brother Rigdon also presented to Historian Anthon H. Lund, for the files of the Historian's office, a package of letters that were written by his father.

REORGANIZATION OF PIONEER AND INDIAN WAR VETERANS SOCIETIES.—Thursday, 6th, the Pioneers of 1847 held a reunion, on the Tabernacle grounds, and elected officers of the Pioneer Association. Nimpheus Murdock was elected president with William W. Riter, Enoch Farr, Louisa C. McLaughlin and Dianna Smoot as members of the Pioneer committee. The Utah Indian War Veterans also held their reunion and elected the following officers: Commander, J. M. Westwood; Senior Vice-Commander, R. N. Bennet; Junior Vice-Commander, J. D. L. Pierce; Adjutant-General, M. L. Pratt; Quartermaster-General, Edwin Lee; Chaplain, N. C. Murdock; State Chorister, George Harrison. A special committee was appointed to secure medals or badges, to conform to the requirements provided by the Utah legislature. Many other reunions of elders and saints of the various missions were held during the conference, enabling

those who have labored in the different missions to greet each other and the Saints, and to renew acquaintance.

SUIT TO ACCOUNT FOR TITHING.—On Friday, 7th, Don C. W. Musser and Charles A. Smurthwaite entered suit in the Third District court, to enjoin the Trustee-in-trust from handling the tithing and funds of the Church. Judge Charles S. Zane and J. W. Stringfellow are their attorneys in the case. This action is said to be a continuation of the fight waged by ex-Senator Kearns against President Smith, because of his failure to force President Smith to use his position in the Church for the former's political advantage.

DIED.—Saturday, 1st, in Lewiston, Brigham H. Telford, an active worker in the Benson Stake, and a member of the 117th Quorum of Seventy.—The same day, in Hyrum, Niels C. Christensen, a pioneer of Cache county, born in Starbrand, Randers amt, Denmark; baptized Dec. 23, 1859.—Tuesday, 4th, in West Jordan, the funeral of George M. Webster was held. Elder Webster was a veteran of the Civil and Black Hawk Indian wars. He was born in London, England, August 28, 1832, and in 1843 immigrated to Illinois. In 1863 he started for California, but after arriving in Salt Lake City, investigated "Mormonism," was converted, joined the Church, and made his home in West Jordan, where he has performed a faithful labor.—On the same day, James Gilbert of Murray, an old and respected citizen of that place, died. He was born Oct. 28, 1847, and came to Utah with his parents in 1853.—In Salt Lake City, Monday 10th, Mary Jane Slack, born Mansfield, England, April 5, 1818, where she joined the Church in the forties. She came to America in 1858, and to Utah in 1861. She was a faithful member of the Church.

GROWTH OF SUNDAY SCHOOLS.—From the report of George D. Pyper, general secretary of the Deseret Sunday School Union, rendered at the great semi-annual gathering on Sunday evening, 9th, it appears that the total number of schools in the Church is 1,085, an increase of 27 since the report of October, 1904. There are 106,212 members in the wards between the ages of 4 and 20 years, and of these 89,031 are enrolled in the Sunday Schools, leaving the number not enrolled at 17,181; school sessions held, 46,599. The total number of officers and teachers amounts to 17,219, an increase of 948 over 1903; the average per cent of attendance is 70. There are 57,969 male pupils, and the female pupils number 61,338, a total of 119,309, an increase of 3,819. There were 3,369 more girls than boys in the schools during the year 1904. The average per cent of attendance of pupils is 60. Stake and general officers not enrolled in the Sunday Schools number 473, mak-

ing the grand total enrolled, 139,999, a total increase of 4,811. Latter-day Saints children over eight years of age not baptized number 2,085. It was shown that eighty-four per cent of the officers and pupils observe the Word of Wisdom, and 94 per cent of the officers and teachers are tithe-payers. Number of volumes in Sunday School circulating libraries, 25,664, an increase of 2,668 during the year.

Domestic—March, 1905.

ENLARGEMENT OF NAVAJO INDIAN RESERVATION.—By proclamation of President Theodore Roosevelt, March 10, the following described lands in Utah, were ordered withheld from sale and settlement, and set apart for Indian purposes; as an addition to the Navajo Indian Reservation, *viz.*,

Beginning at the mouth of Montezuma creek, (Utah) running thence due east to the Colorado state line; thence south along the Colorado state line to the San Juan river; thence down the San Juan river to the place of beginning.

It is provided in the proclamation that any tract or tracts of land in this country described, which are settled upon or occupied, or to which valid rights have attached under present laws, prior to the date of this order, are excluded from the reservation. The land is surveyed and is a triangle adjoining the reservation on the northeast.

THE PRESIDENT'S ADDRESSES.—President Roosevelt, in an address before the American Tract Society, in Washington, on the 12th, declared that immigration must be aided and uplifted in order to further the high ideals necessary to keep alive the national spirit. He also spoke before the National Mothers' Congress, on the 13th, on family life, forcibly denouncing race suicide, his entire speech being found in this number of the ERA.

THE COLORADO GOVERNORSHIP CONTEST.—The Colorado legislature, on the 16th, by a vote of 51 to 41, unseated Governor Alva Adams, and declared James H. Peabody elected. In the recent election Alva Adams received a plurality of 9,874 votes; but Governor Peabody contested the election, and, after an investigation, lasting almost since the 8th of November, in which much bitter feeling was manifested and a great deal of fraud discovered on both sides, the legislature declared as above. The contest awakened much comment throughout the United States, and the consensus of opinion appears to be that a great wrong has been done in unseating Governor Adams. In accordance with a prepared plan, Governor Peabody, on the 17th, resigned, and Lieutenant-Governor Jesse

F. McDonald—who had taken no part in the controversy—became the governor of the state.

COMMENDABLE LEGISLATION.—On the 17th, the legislature of Wisconsin passed a bill prohibiting the importation, sale, or gift of cigarettes in that state.

ROCKEFELLER'S GIFT FOR CONGREGATIONAL MISSIONS.—At a conference of Congregational ministers, held in Boston, Tuesday, 21st, a protest with twenty-seven signatures was presented, addressed to the Prudential Committee of the American Board of Commissions for foreign missions, opposing the offer of John D. Rockefeller, head of the Standard Oil company, wherein he proposed to give the foreign mission society of the Congregational church the sum of one hundred thousand dollars. The protest was based on the ground that the Standard Oil company stood before the public under repeated and formidable indictments, in specific terms, for methods which are morally iniquitous and socially destructive, and that the acceptance of such a gift would involve the constituents of the board in a relation implying honor toward the donor, and subject the board to the charge of ignoring the moral issues involved. After due consideration the committee appointed to act in the matter declared that "for over a century the American Board has accepted contributions irrespective of their source. It has been held as a principle that acceptance of a donation does not imply indorsement of the donor."

Domestic—April, 1905.

NEW PANAMA COMMISSION.—On the 3rd, President Roosevelt issued an order appointing the new Panama Commission in place of the old commission which by request resigned some time before. There were seven men in the old commission, and the number were considered an embarrassment to executive work; hence, it was desired that only three members should compose the new: but to this there was statutory constraint, and so the matter was managed in this way. The President re-appointed one member of the old commission, Benjamin M. Harrod, and these new men: Theodore P. Shonts, chairman; Charles E. Magoon, governor of the canal zone; John F. Wallace, chief engineer; Rear-Admiral M. T. Endicott, U. S. N.; Brigadier-General Peter C. Hains, U. S. A., retired; and Colonel Oswald H. Ernst, of the army engineers. The law empowers the President to regulate the pay of the commissioners. He directed that they should all receive salaries of \$7,500 and traveling expenses; in addition to which Mr. Shonts should receive \$22,500, Mr. Magoon \$10,000, and Mr. Wallace \$17,500. This gives to the three

hardest-worked members salaries proportionate to the labor and efficiency expected of them.

Foreign.—March, 1905.

MEXICAN AMBASSADOR DEAD.—Senor Manuel de Azpiroz, Mexican Ambassador, died March 24, aged nearly sixty-nine years. He had been stationed at Washington since March, 1899, and prior to that held important commissions in the Mexican foreign relations department. He was a soldier of the republic at the time of the French invasion, and after the capture of Maximilian was public prosecutor in the court-martial proceedings against him.

RUSSIAN CONDITIONS.—During the month of March, the disturbances in Russia continued. The news of the defeat of Kuropatkin was received with rejoicing in St. Petersburg and in Poland. A revolutionary movement of considerable proportions was manifest in connection with the industrial disturbances. Poland was flooded with proclamations calling for a revolutionary uprising and demanding the use of the Polish tongue in all Polish schools and courts. On the 26th, Baron Von Nolken, chief of police at Warsaw, and several others, were severely wounded by the explosion of a bomb which was thrown into the baron's carriage.

Foreign.—April, 1905.

FATAL EARTHQUAKE SHOCK IN INDIA.—On the morning of April 4, a severe earthquake, followed by several others during that and the following day, occurred in India. Dharmasala, eighty-five miles north of Simla, was entirely destroyed, and about eighty per cent of the inhabitants were killed, while great damage was done in other parts, and many lives were lost.

SANTO DOMINGO.—At the suggestion of the Dominican government, President Roosevelt has directed the selection of American citizens by President Morales to collect and administer custom receipts at Dominican ports. The receipts will be apportioned upon the plan embodied in the treaty upon which the Senate failed to act. The arrangement is designed to meet existing difficulties until the Senate shall take action.

MEXICO ON A GOLD BASIS.—A new monetary system is to go into effect in Mexico, May 1st, under which the currency unit will be the peso of 75 centigrams of gold. Silver dollars will be valued at that equivalent, or practically 50 cents gold. It is announced that the mint closed to the free coinage of silver April 16.

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